The Literary Digest

A WEEKLY COMPENDIUM OF THE CONTEMPORANEOUS THOUGHT OF THE WORLD.

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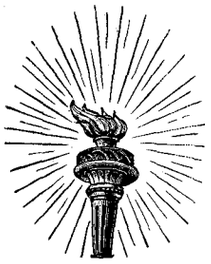

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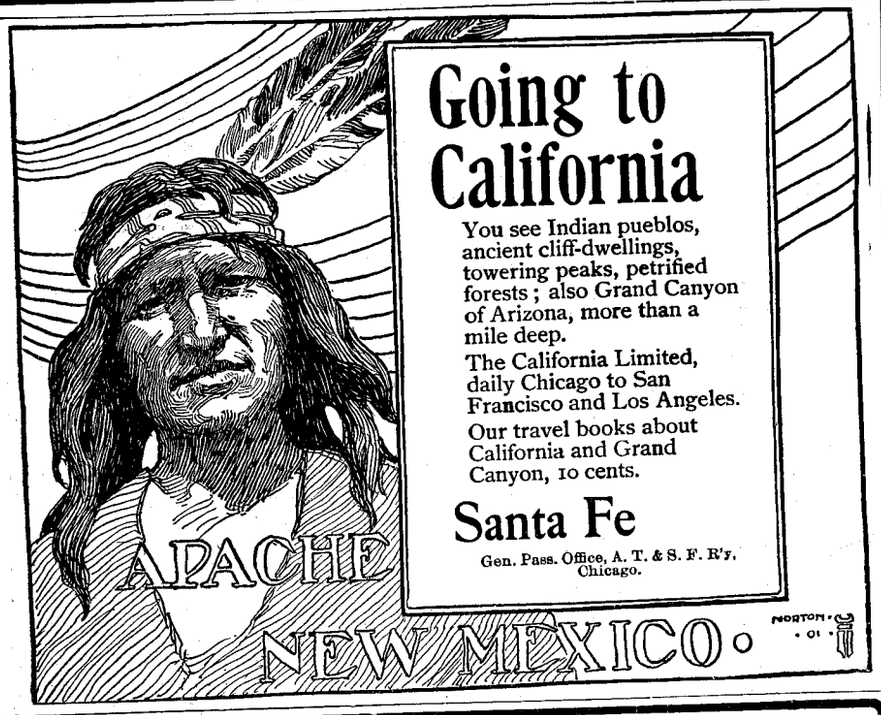

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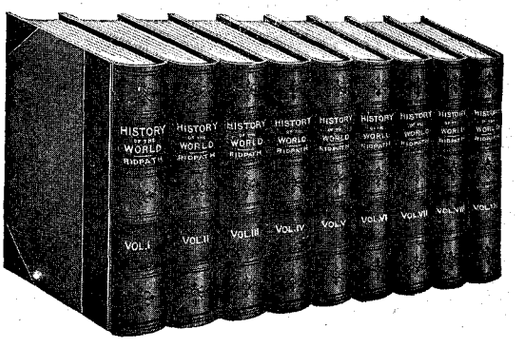

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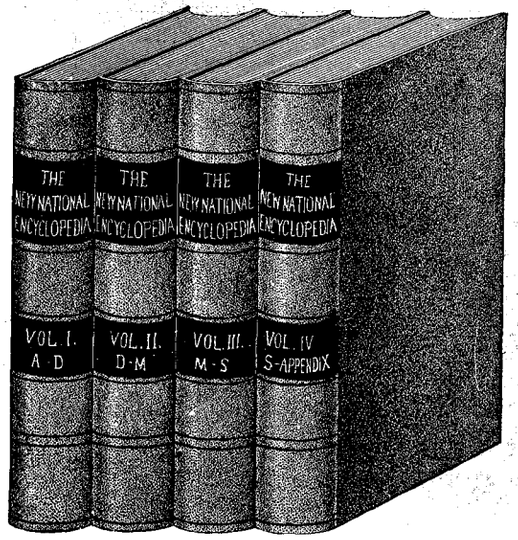

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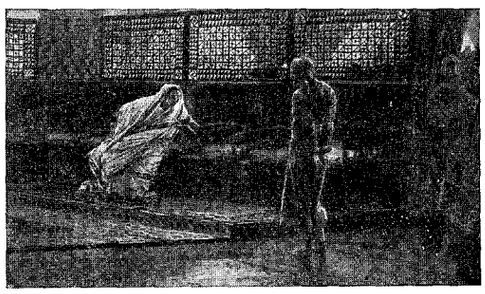

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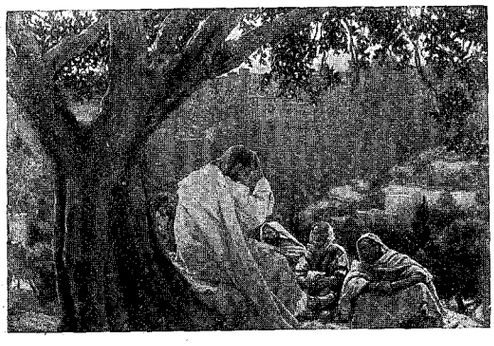

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TOPICS OF THE DAY.

YALE'S BICENTENNIAL.

IN a blaze of brilliant ceremonial, honored by the presence of the President of the United States and a host of men distinguished in diplomacy, politics, law, education, art, and letters, Yale University celebrated last week its bicentennial. Notable among the features of the indoor exercises were the addresses of President Cyrus Northrup and Dr. Daniel C. Gilman on the record of Yale's graduates in the civil and educational progress of the past two centuries, the address of Justice Brewer on "Yale's Relation to Public Service," and the commemorative ode by Edmund Clarence Stedman which we reproduce on another page. The outdoor and spectacular features included a monster torchlight procession, tableaus and singing on the college green, special football games, and the dedication of a memorial gateway. At the formal commemorative exercises in the Hyperion Theater, New Haven, on October 23, the degree of LL.D. was conferred upon President Roosevelt, Secretary Hay, Admiral Sampson, Richard Olney, Seth Low, Bishop Potter, and a large number of others; and the degree of Litt.D. was granted to W. D. Howells, Samuel L. Clemens, Thomas Bailey Aldrich, George W. Cable, R. W. Gilder, Thomas Nelson Page, Prof. Brander Matthews, and Prof. Woodrow Wilson.

The bicentennial celebration has aroused interest throughout the country and calls forth many eulogies of the past record and present work of Yale. "It is fitting," declares the New York *Independent*, "that thirty foreign colleges or universities and a hundred and twenty American institutions, and the whole cycle of our learned societies should unite, by delegates, in this great celebration. Yale represents the very best in American character and scholarship and faith."

Yale is not the oldest of the American universities, Harvard and William and Mary antedating it; but, as the New York *Journal* remarks, it is already a venerable institution, and its bicentennial is "one of our occasional reminders that we have a history." The following brief account of Yale's development is condensed from the New York *Commercial Advertiser:*

In October, 1701, probably on the 16th of the month, the Connecticut legislature, assembled in New Haven, granted a charter for a "collegiate school," "wherein," reads the old document, "youth may be instructed in the arts and sciences, who, through the blessing of Almighty God, may be fitted for publick employment, both in church and civil state." At this time New England had about 100,000 scattered inhabitants. The only institution of learning was Harvard, founded by graduates of English universities in 1636, and the infant College of William and Mary, chartered in 1693. The organization of Yale was principally due to the efforts of the Rev. John Davenport, the founder of New Haven, and of his successor, the Rev. James Pierpont. Saybrook, Conn., was the first seat of the school, and the Rev. Abraham Pierson its first rector. The history of the first fifteen years was one of continued trouble. Not only was the management loose and unsettled, but the students were dissatisfied, the tutors were immature, and various towns were clamoring for the location of the school. The unsatisfactory method in which the college was managed led, in 1716, to a vote of the board to remove from Saybrook, and New Haven was then settled upon as the most convenient place. The transfer, however, was not accomplished without great friction and bitter dissension.

Governor Elihu Yale, who had already sent books to the college, renewed his interest in 1718, at the request of Cotton Mather, and sent over a large consignment of volumes, East India goods, and a portrait of the king, which is still preserved. From these £562 was realized in the Boston markets. So grateful were the trustees that at the 1718 commencement the college was formally entitled "Yale College."

In 1719 began the long and splendid line of men who have occupied the chair of chief executive at Yale College and University. The Rev. Timothy Cutler, 1719–1722; the Rev. Elisha Williams, 1726–1739; the Rev. Thomas Clap, 1740–1766; the Rev. Naphtali Daggett, 1766–1777; the Rev. Ezra Stiles, 1778–1795; the Rev. Timothy Dwight, 1795–1817; the Rev. Jeremiah Day, 1817–1846; the Rev. Theodore Dwight Woolsey, 1846–1871; the Rev. Noah Porter, 1871-1886; the Rev. Timothy Dwight, 1886–1899, and Arthur Twining Hadley, who entered office in 1900, form a line of chief executives whose careers cover the rise of Yale from a mere provincial academy to one of the leading universities of the country. The story of the development of the university from 1701 is a story of alternate hope and despair, of decline and recuperation, of theological disputes and theological rebellions, of financial depressions and rich endowments, and of every factor that went to the making of the country through those two centuries.

"Yale's sons have illumined every page of the country's history," says the Minneapolis *Times*. The college had four graduates in the convention which framed our national Constitution. It has to-day three members of the Supreme Court of the United States—D. J. Brewer, H. B. Brown, and George Shiras. It sent out Noah Webster, the famous lexicographer, and Eli Whitney, whose cotton gin completed the industrial revolution begun by Watt's steam-engine. But greater even than the exploits of its intellectual giants, declares the Boston *Advertiser*, has been the imperceptible influence of Yale on national life. The same paper continues:

"The real history of a country is not the record of its great men either in war or in peace. It is rather an account of the development and progress of the people; and especially so in this country, where the people's will can govern and ultimately does govern, and where the wisest leaders before they speak listen for the voice of the people. An institution of learning whose influence, educational and ethical, has permeated the great mass of the people in all parts of the country, affecting alike their ideas,

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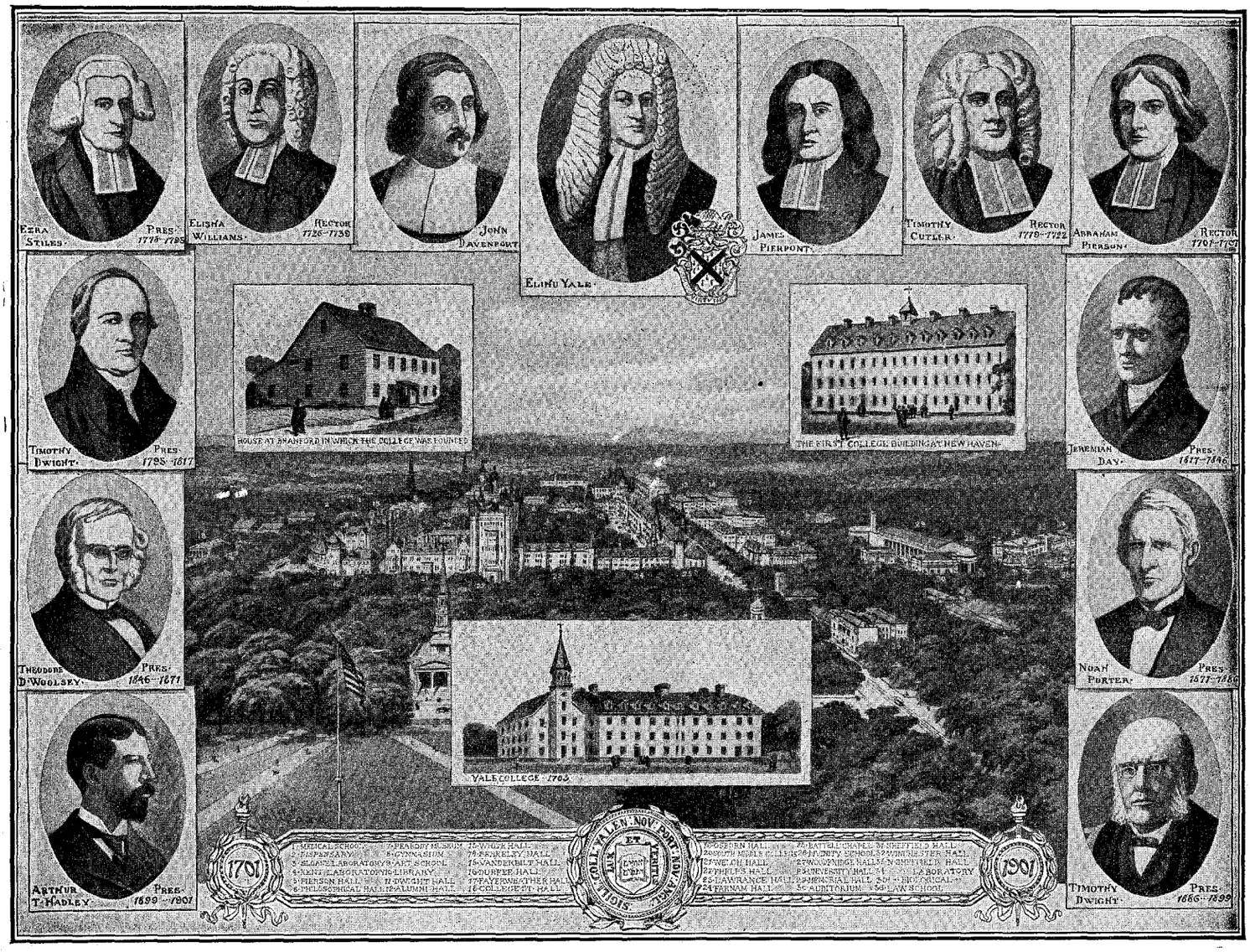

YALE UNIVERSITY.

Courtesy of *Collier's Weekly*.

their mode of thinking, their habits of life, their conceptions of public and private virtue, of patriotism and of religion, has impressed itself upon the character of the nation in a more permanent way and with more wide-reaching results than an institution whose chief glory is the development of a few party leaders."

The "Yale spirit," observes the Philadelphia *Press*, has been visible at every stage of the history of this country, and it has come to stand for "will, resolution, initiative, endurance, and achievement." Says the Chicago *Post*:

"It would be simply impossible for any human mind to measure the power for advancement, for good, for liberty, and for enlightenment that has spread itself throughout this country and the world since the founding of Yale University. Begun originally as a divinity school, it was not long before its faculty and trustees recognized that there was no better way to train men for the Christian life than to fit them for the practical things that enter into earnest business and professional pursuits and good government.

"So Yale broadened. Ceaselessly she searched for truth; with untiring energy she forced her way into the homes of the land, into the counting-room, the factory, the market, and the shop; with unwavering determination she fought for the best in citizenship, in government, in learning, and at the fireside. Thus she became in a peculiar manner typical of that American spirit which she has been such a large factor in fostering. . . . . .

"Yale's practical achievements make her distinctively the most notable of all the American institutions of learning. She has sent out men to do, to conquer, to govern, and in these active and practical lines her graduates lead all the rest. The growth, strength, broadness, and vigor of Old Eli are but an epitome of all these elements in the nation which delights to honor Yale today."

Growth of Labor-Unions.—A report on trade-unionism prepared under the auspices of the industrial commission shows that the membership of labor organizations in this country is increasing rapidly. It appears that nearly a million and a half men are now enrolled in trade-unions, over one-third of this number being affiliated with the American Federation of Labor. Says the report:

"The American Federation of Labor has tended year by year to embrace an increasing proportion of the American unions, so that its growth has been somewhat greater than the growth of unionism as a whole. Yet, while not showing even approximately the absolute membership of American unions, the figures may give some indication of the direction and the velocity of movement. The number of members apparently represented in the federation conventions rose from about 200,000 in 1890 and 1891 to nearly 250,000 in 1893, fell sharply to about 175,000 in 1894, then rose gradually to a little more than 250,000 in 1898, and

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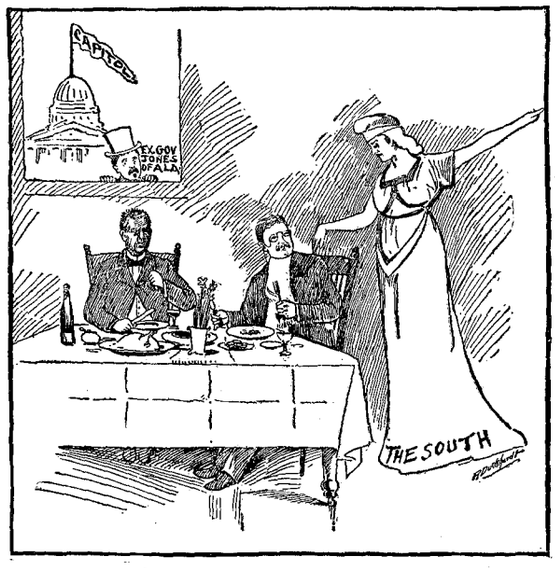
went up by leaps to nearly 325,000 in 1899, and to more than 500,000 in 1600."

A rough estimate of the aggregate membership of the trade-unions of the country is given as follows:

Unions affiliated with the American Federation of Labor	950,000
Custom-clothing makers	3,800
Lithographers	2,100
Bricklayers	39,000
Plasterers	7,000
Stonecutters	10,000
Box-makers	5,500
Piano-workers	7,700
Engineers, marine	6,000
Engineers, locomotive	37,000
Firemen, locomotive	39,000
Conductors, railway	25,800
Trainmen, railroad	46,000
Switchmen	15,000
Letter-carriers	15,000
Knights of Labor and unenumerated organizations, say	191,100
Total	1,400,000

WHY THE ROOSEVELT-WASHINGTON DINNER AROUSES THE SOUTH.

THE Northern papers, in commenting on the outburst of indignation with which the South has greeted the President's entertainment of Booker T. Washington at dinner at the White House, either express an inability to understand the Southern point of view, or attribute the outburst to some inferior motive. Thus the Chicago *Record-Herald* says that "the spirit of race animosity" in the South "almost passes comprehension," and declares that "there is no rational ground" for the interpretation that the South has put upon the dinner incident. The Chicago *Tribune* thinks that the Southern men show that they are "lacking in a sense of humor," and the Boston *Transcript* expresses the belief that "the hysterical and horror-stricken Southern Shriekers" are the victims of "old ingrained prejudice." And it seems to the Springfield *Republican* that the incident reveals "the inborn and inbred, hopeless, merciless, and undying feeling of hostility to and contempt for the black man which possesses the Southern heart, and which would crush



"GO W-A-Y BACK AND SIT DOWN."
—*The Richmond Times.*

every effort he may make, or others may make for him, to be considered as more than an inferior and subject being."

A careful reading of the newspaper comments from all parts of the South, however, show that the South is deeply in earnest about this matter, and the comments reveal an apprehension which seems to underly the whole agitation, but which, in the North, has gained little if any recognition. This apprehension, sometimes rising almost to the point of terror, is that social recognition of the negro may lead to a feeling of social equality that will result finally in intermarriage and racial deterioration; and the New Orleans *Times-Democrat* declares, in commenting

HOSPITALITY
PRESIDENT McKINLEY AGUEST OF BOOKER T. WASHINGTON AT TUSKEGEE ALA DEC. 16-1898
BOOKER T. WASHINGTON AGUEST OF PRESIDENT ROOSEVELT AT WASHINGTON OCT. 16-1901

U. S.: "Well, where's the difference?"
—*The Chicago Inter Ocean.*

on the dinner incident, that "the Southern people will dedicate their lives, their fortunes, and their sacred honor to protect themselves and their descendants from a barbarism that would be worse than annihilation." The Richmond *Times* explains the Southern feeling over the incident as follows:

"It means that the President is willing that negroes shall mingle freely with whites in the social circle—that white women may receive attentions from negro men. It means that there is no racial reason in his opinion why whites and blacks may not marry and intermarry, why the Anglo-Saxon may not mix negro blood with his blood. That is what abolishing the color line means, and all the special pleading in the world will not alter the fact.

"It is a very simple and insignificant thing to President Roosevelt and his defenders that he has received a negro in his household upon terms of social equality, and perhaps it is a simple and insignificant thing to the people of the North. But if we of the South should adopt this doctrine, if we should agree to abolish the color line and wipe out all racial distinctions, it would mean sooner or later social demoralization and the degeneration of the proud white race into a race of mulattoes. The white race of the South must preserve its integrity or suffer annihilation.

"This is not hysterical talk; it is plain fact, which every Southerner and every sensible man elsewhere who will meet the question face to face must appreciate."

The feeling expressed in the above paragraphs runs through the comments of the newspapers in all parts of the South, and is expressed outspokenly in the Louisville *Courier-Journal*, the Memphis *Scimitar*, the Houston *Post*, the Atlanta *Journal*, and many other papers. The Memphis *Commercial-Appeal* declares that "no Southern woman with a proper self-respect would now accept an invitation to the White House, nor would President Roosevelt be welcome to-day in Southern homes"; and the Macon *Telegraph* says: "It is upon the social plane alone that race barriers can be broken down. No people see this great central truth as the Southern people see it. They see it because they are up against it. All the philanthropists, all the negrophilists, all the social hermaphrodites, all the political spoilsmen in quest of votes, in all the world can not rub it out." The New Orleans *Times-Democrat*, quoted above, says similarly:

"It may be interesting to entertain one negro among ten thou-

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sand white men at Yale University. Such variety might please the mind of desultory man—at the North, where negroes are curiosities and where they awaken either a maudlin sentiment or a certain pitiful condescension in which commiseration is mingled with contempt. To establish such a precedent in the South, where negroes are numerous, would, as every one knows, open the way to conditions horrible to contemplate. It would lead to the miscegenation and amalgamation of the races, and produce a civilization, or more exactly a barbarism, in which the virtues of both the white race and the black race would be lost and into which the vices of each would be conserved. If the advocate of racial social equality doubts the truth of that statement, let him study the records of crime, of vice, and of sin in the Southern States! Let him study it in New York, in Cincinnati, in St. Louis, in Chicago, or in any other Northern city in which negroes congregate! Let him study it well, and he will learn a lesson he should hasten to impart to the President of the United States."

THE DISMISSAL OF GENERAL BULLER.

THE action of the British War Office in removing General Sir Redvers Buller from his command of the First Army Corps, and the appointment in his place of General French, have aroused in England a very heated controversy, which finds an echo in this country. The ground on which General Buller was retired is found in a recent speech to returning South African soldiers, in which he bitterly attacked his newspaper critics and admitted that he had advised the surrender of Ladysmith. "The message I had to send to Sir George White," he said in his address, "was that I had attacked, that I had failed, that I could not possibly make another attempt [to relieve him] for a month, and then I was certain I could not do it except by slow fighting, and not by rushing." The surrender of the Ladysmith garrison appeared at that time not only a possible, but even a probable, contingency, and General Buller states that he inserted in his telegram to the beleaguered general a sentence in which he "suggested it would be necessary to surrender the garrison, what he should do when he surrendered, and how he should do it." "I put in the sentence," he declared, "in order that if he found he was obliged to surrender it would be some sort of cover for him. In fact, what I felt at the time was that if surrender came I should be just as responsible for it as he was, and I did not mean to stand up and say it was all his fault."

General Buller was guilty of "unpardonable indiscretion" in thus candidly expressing himself, remarks the Washington *Star*. He committed a grave error of judgment, adds the Boston *Transcript*, in divulging "what the Government deemed a most important secret." The Philadelphia *Press* characterizes his address as "one of the most tactless and purblind speeches ever made in public life anywhere,"—a tactical, social, and political blunder "added to a long series of military blunders." The same paper continues:

"It is now said that Buller will retaliate, that he has been made a scapegoat, but, however that may be, it is quite clear he has received nothing more than his just deserts. Buller was a bull-headed military Bourbon, who forgot nothing and learned nothing by his experience in South Africa. Above all, his retirement is proof that in Great Britain, as in this country, a responsible and free press can secure reforms in the face of insolence in office, even when it seems most impregnable. This is the real moral of the Buller episode, and applies more widely than to the mere army squabble in London."

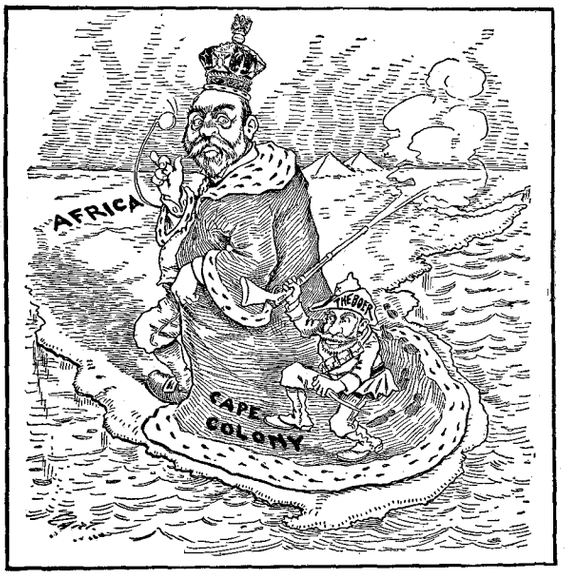
In some quarters, however, it is felt that General Buller has been unjustly treated. "Buller's speech," declares the Baltimore *American*, "was manly and fearless throughout, and while it does not appear to have won the approval of the so-called governing classes, will probably make him a popular idol." The New York *Press* says:

"It may not have been good generalship to do what Buller's statement of the case seems to show he did, but one can not read his explanation of the act without feeling a large respect for the manliness of the general who acted in that spirit. And one can not but feel that the British people, who set as high a value on manliness of that kind as they set a low one on quitting, may come to think a great deal better of General Buller than is indicated at present by their somewhat Gallic and altogether unusual emotional demonstrations."

DEMOCRATIC COMMENTS ON TAMMANY.

IT is a noticeable fact that the Democratic papers outside of New York City have not rallied to the support of Tammany Hall, or even expressed the hope that it would win, in the campaign that is just closing. They have devoted many columns to the news of the campaign, but in their editorial columns most of them have been silent or non-committal. Of the papers that do express themselves on the situation, we find but one, the Columbia *State* (Dem.), that comes out frankly for Tammany. The Pittsburg *Post* (Dem.), the Raleigh *News and Observer* (Dem.),

JOHN BULL: "Blow me! This isn't a game any longer; it's a habit!"
—*The Chicago Record-Herald.*



ON THE TAIL OF HIS COAT.
KING EDWARD: "Hi, there! Get off my cape!"
—*The Minneapolis Journal.*

SOUTH AFRICAN SNAP-SHOTS.

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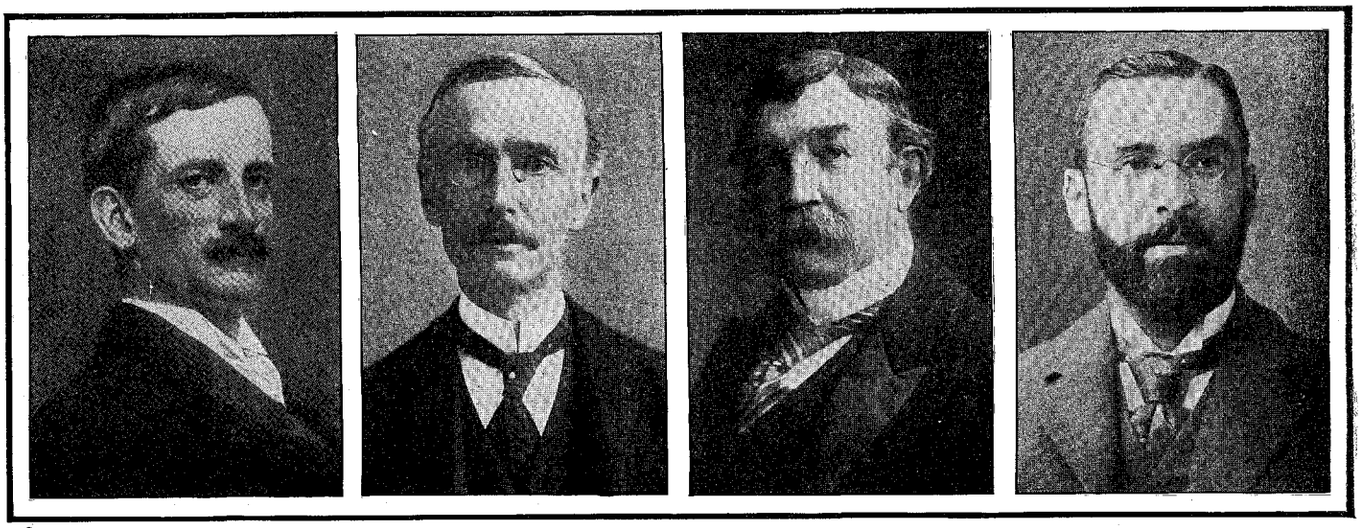


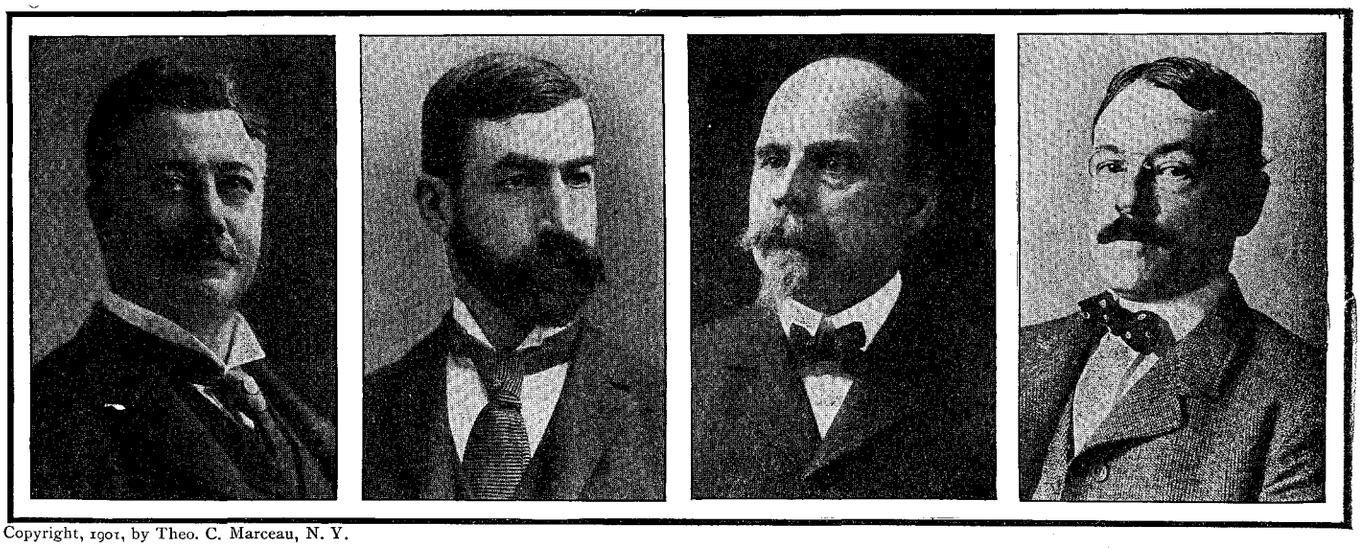
EDWARD M. SHEPARD, For Mayor.

WILLIAM W. LADD, JR., For Controller.

GEORGE N. VAN HOESEN, For President of the Board of Aldermen.

HENRY W. UNGER, For District Attorney of New York County.

TAMMANY CANDIDATES IN THE NEW YORK CAMPAIGN.



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SETH LOW, For Mayor.

EDWARD M. GROUT, For Controller.

CHARLES V. FORNES, For President of the Board of Aldermen.

WILLIAM T. JEROME, For District Attorney of New York County.

FUSION CANDIDATES.

and the Kansas City *Times* (Dem.) speak well of Mr. Shepard, without indorsing the organization he represents, while the half-dozen other Democratic papers that refer to Tammany do so in rather uncomplimentary terms. The Memphis *Commercial-Appeal* (Dem.) pronounces the New York City government "rotten to the core," and declares that the campaign "is no longer a question of politics," but "a question of common honesty," and the St. Louis *Republic* (Dem.), in an editorial urging the "respectable element" in all cities to take the field against such machines as Tammany, refers to the latter as made up of "thieves who have adopted the profession of politics because of its superior opportunities for thievery," and of "thugs and crime-partnered boodlers" and "the most evil and malign class of municipal population." The Washington *Times* (Dem.) notes approvingly that "nearly all respectable Democrats in the community are backing the candidacy of Seth Low, because he represents decency in opposition to Deveryism"; and the Louisville *Post* (Dem.) remarks that "if Mr. Shepard wins, it will be in spite of, rather than because of, Croker."

The Columbia *State* (Dem.), referred to above, says:

"The question in New York is whether the Democratic party of that great city shall be permitted by the Democrats, who constitute a large majority of its voters, to prove its ability to reform whatever evils or scandals exist in local government and to bring itself up to its proper standard of conduct. The Republican party and its various anti-Tammany allies declare that such amendment is impossible, and that, therefore, the Democracy of the city should not be permitted to make the attempt. There can be no question whatever of the integrity of Mr. Shepard, the Democratic nominee for mayor, of his earnestness as a reformer and his ability to do what he shall undertake to do. In every respect he is the peer of his opponent, Mr. Low, and in several respects his superior. A decided majority of the voters of New York City being Democrats, the decision rests with members of that party. Are they willing to declare by their votes that nothing good can come out of the Nazareth of Democracy; that their great party with all its honest members can not under an able and honest leader purify itself and reform abuses which have crept into its administration? A vote for Low will be such a declaration. It will be a declaration that the Democracy of New York, even when it puts its best men forward, is not to be trusted—is false, treacherous, and incurably corrupt. If we lived in New York or any other Northern city, we would not assent to such a proposition. There is no party which has not within itself the power of reformation and regeneration. It is an insult to a Democrat to tell him that his party is incapable of better

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things; that honesty and efficiency in office can only be secured through the agency of the Republican party and deserters from the Democratic organization. . . . . .

"The Democratic party of New York City, which for 35 years has stood by the South—Tammany was probably the first Northern Democratic organization to extend the hand of sympathy to the South after the war, and has never in local or national politics discriminated against Southern men—should receive the votes of Southern Democrats resident in that city in every movement tending to better government. The nomination of Edward M. Shepard is an earnest of such a movement. He should be supported and elected."

GENERAL ALGER'S BOOK.

IN the press comment aroused by ex-Secretary Alger's new book on the history of the Spanish-American war, the dominant note is one of regret that the controversies with which it deals should have been revived at all. "The public is just now rather tired of mud-slinging and personal controversies," remarks the New York *Herald* (Ind.); and the Hartford *Courant* (Rep.) declares that General Alger "has committed the pitiable mistake of writing his own 'vindication' at a time when the public had been so kind as to have practically forgotten him." The contents of the book are thus summarized by the Chicago *Inter Ocean* (Rep.):

"General Alger's new book, 'The Spanish-American War,' just published, is primarily the story of the war from the viewpoint of the member of the Cabinet who had most to do with the conduct of the war. Incidentally it is a defense of Secretary Alger's policy, an explanation of the difficulties that confronted him at the beginning of the war, and an answer to the criticisms made upon the War Department. In the historical part of the book new ground is broken only as to the controversy between the Navy and War departments after the battle of Santiago, and the motives that influenced the Secretary of War in that controversy and others.

"General Alger is as severe in his criticism of General Miles and others as any of his critics have been in their censure of himself. In espousing unreservedly the cause of General Shafter at Santiago, he shows as much hostility to Admiral Sampson as do the friends of Admiral Schley, and yet he in no sense champions the cause of the latter. General Alger believes that the navy did not cooperate in the right spirit with Shafter's army, and complains that after the city had surrendered Sampson claimed for the navy equal credit with the army. The new correspondence published shows that there were acute differences between Sampson and Shafter as to the possession of the vessels surrendered in Santiago harbor, and that in this heated controversy Alger sustained Shafter and the Secretary of the Navy sustained Sampson. . . . . .

"In effect, the book is a plea for preparedness for war, a protest against the bushwhacking of public officials by the guerrillas of the sensational press, and a summing up of the evil effects upon army and country of misrepresentation in the interest of an individual or a faction."

"We are constrained to the belief," observes the Minneapolis *Times* (Ind.), "that if he must write a book at all, a somewhat more temperate tone in his criticism of honored officers now in the service would have resulted in kindlier recollections of the Secretary, who was certainly unsatisfactory to the people of the United States." It continues:

"General Alger himself is so open to criticism, the reasons that made his resignation a necessity are so well known, the animus he has shown against those who were subordinated to him when he was Secretary was so patent—these and other things would have made it more seemly for him not to have written and published a book at all (the necessity therefor is not shown by the work itself), or to have been much more moderate in tone when he made public his conclusions and the facts upon which he bases them.

"General Alger is politically dead in this country, and there is no evidence of a widespread desire for his resurrection. The only purpose now discoverable that the book can serve is to stir up additional strife concerning the Hispano-American war, and with the Schley court of inquiry in session one would imagine that there was no crying need for additional disturbance."

Secretary Alger's home papers, on the other hand, protest against the tone of the newspaper comment on his book. "The right of any man to enter into a defense of his own actions can hardly be questioned," says the Detroit *Free Press* (Ind.), "whether he has been accused of petty larceny or incompetence as a Secretary of War, and in view of all the censure to which he has been subjected, the general has not rendered himself further censurable by the mere fact of having formally presented his own case to the public." The Detroit *Journal* (Rep.) adds:

"Because General Alger, as Secretary of War during a trying period of the country's history, was vilified as few men in public life ever have been—and those few some of the strongest characters and most useful servants of their day and generation—he was entitled to a hearing. It was due to himself, it was due to his posterity, it was due to history, it was due to the country that he should not be silent under the persecution of falsehood, backed by ignorance at times and again by malice. What General Alger asks of his countrymen is the belief that he was an honest secretary and an industrious one, even beyond the limits of his strength.

"How able he was, he with the modesty of a true gentleman leaves to be determined by history. Meanwhile he fairly points out the tremendous difficulties overcome, the scanty means at hand with which to surmount those all but insurmountable difficulties, and the glorious conclusion that could not have been reached as speedily as it was had General Alger been the inefficient factor that his enemies portrayed in their desire to crush where they could only wound."

ARMED TEACHERS FOR THE PHILIPPINES.

WHEN the army transport *Thomas* started for the Philippines with six hundred school-teachers aboard, the newspapers throughout the country remarked at considerable length upon the peaceable nature of this Philippine invasion. The arrival of the Manila *New American*, however, shows that the expedition is not so harmless as supposed. Under such startling headlines as "ARSENAL UNEARTHED IN MALATE!" "EVERY TEACHER CARRIES A SHOTGUN!" and "Others Carry Two or Three Revolvers, Bowie Knives, and a Mountain Howitzer!" a reporter with a humorous streak in his composition goes on to say:

"Twelve shotguns, twenty-one rifles, a hundred and ninety-six revolvers, and upward of twenty thousand rounds of ammunition comprise the armament brought to the Philippines by the lately arrived army of teachers, and the returns are not all in yet. Verily, they are well prepared to teach the young idea how to shoot! This is more ammunition than the American army in the Philippines has fired off in the last six months.

"The census of the weapons was taken yesterday. The teachers were asked to fill out slips giving the weapons, the make and ammunition in their possession. One wag wrote on his slip:

"'I am a football player. Don't need any.' Judging from the list of weapons it will be dangerous for any gang of ladrones to attack the exposition grounds while the teachers are there.

"F. Van Nuys, from Virginia, is a regular portable arsenal. Van comes from the South and is evidently prepared to defend his honor as 'a Southern gentleman, sah.' Van must have thought that himself and his honor would need a lot of defending, for he brought a rifle and two hundred and fifty rounds of rifle ammunition, a shotgun and two hundred cartridges, and a revolver and a hundred and fifty pistol cartridges. Warlike Filipinos will do well to steer clear of Van.

"W. W. Rodwell comes from Iowa. He is division superintendent of education for the district along the railroad in Northern Luzon. Mr. Rodwell evidently thought that his district would be on the firing line. He only brought a Winchester rifle and three hundred cartridges, a shotgun with seventy-five shells,

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and a pistol with forty cartridges. This, however, may be enough to enable him to protect himself and family. Mrs. Rodwell is along, and she can use the shotgun if they are hard pressed. Rod will look out for himself.

"Mrs. S. S. McVay also comes from Iowa. She brought two pistols, notwithstanding the fact that she is married and Mr. McVay is along.

"F. D. Sawyer, of Maine, brought two rifles and two revolvers. There is an old saw which says, 'Don't monkey with the buzz-saw.' In this case it will hardly be safe to monkey with the Sawyer either. J.M. Gambill has a rifle, two pistols, and eight hundred rounds of ammunition. It is safe to Gambill that he will be able to hold the fort for a while. F. B. Adams has a rifle, a shotgun, and pistol. It will be Adam foxy hombre who takes him by surprise. D. J. D. Myers has a Colt's revolver with fifty-five hundred cartridges. It will take ad-Myer-able nerve to go up against that proposition.

"Many of the teachers who have only one or two guns and a couple of hundred rounds of ammunition have been anxiously inquiring where they can procure more. As it is impossible to purchase these weapons in Manila, they are advised to secure bolos and perfect themselves in the use of these knives. Meanwhile it is to be hoped that all will be quiet along the Potomac for some time yet."

THE NEGRO NOT DYING OUT.

THERE are twice as many negroes in the United States to-day as there were when Lincoln set them free, and the last census, as the New Orleans *Times-Democrat* remarks, proves "that we have the negro still with us, and that he is likely to remain with us for many years yet." The census returns show a white population of 67,000,000 and a negro population of 8,850,000, with about 500,000 Indians, Chinese, and Japanese. The death-rate among the negroes in the cities, where they live in the congested districts, and "where every law of nature and sanitation is defied," is nearly double that of the whites, and is far in excess of the birth-rate; and this high mortality has led some to think that the negro is dying out. The census figures show that this belief is erroneous. The increase of negro population in the rural districts more than makes up for the loss in the cities, and the rural surplus flock cityward in sufficient numbers to fill up the ranks. The negro population is increasing rapidly, not as rapidly as in slavery days, but as rapidly as the whites. In Arkansas and Mississippi the negroes are multiplying more rapidly than the whites, and in the latter State, as in South Carolina also, they are in the majority. In South Carolina, however, the proportion of blacks is decreasing, and the other Southern States show a similar trend. The negro does not seem to show much inclination to leave the South. Says *The Times-Democrat*:

"The expected drift of the negro northward has not taken place. While a certain class of people and theorists welcome him there and promise him privileges, social and otherwise, which he does not enjoy in the South, the great mass of the people, the workers with whom they would be thrown into competition, resent the black invasion and cheaper wages, and have been able to keep the negro out to any large extent, by refusing him work and the means of support. As a consequence, the negro emigration from the South to the North has been almost altogether to the towns, where odd jobs and personal service can be secured.

"In the South the movement of the negro population has been difficult to understand, as the following figures giving the proportion of negroes to the entire population will show:

	1900.	1890.	1880.		1900.	1890.	1880.
Alabama	45.3	44.8	47.5	Mississippi	58.6	57.6	57.5
Arkansas	28.0	27.4	26.2	North Carolina	33.3	34.7	37.9
Florida	43.7	42.5	47.0	South Carolina	58.4	59.8	60.7
Georgia	46.7	46.7	47.0	Tennessee	23.8	24.4	26.1
Kentucky	13.3	14.4	16.5	Texas	24.0	21.8	24.7
Louisiana	47.2	49.9	51.5				

"In the border States, like Kentucky and Tennessee, the negro has been steadily decreasing in proportion to the whites. This was expected and has, indeed, been going on for years. The negroes of Kentucky and Tennessee are so near Ohio, Indiana, and Illinois that they naturally drift over there, and the probabilities are that a majority of the Northern negroes come from the border States.

"In Louisiana also there has been a large decrease in the proportion of negroes, the causes of which we have already shown. The same is true of North and South Carolina. The decrease is due to the large emigration of negroes to Louisiana, Mississippi, and other more Western States. The planters of the Southwest have found the Carolinas a splendid field from which to secure labor; indeed, their operations there have frequently caused a clash and the adoption of measures to prevent labor agencies from operating in that territory.

"But outside of these States there has been little improvement, and the negroes have held their own as far as population is concerned, and, in some cases, more than held their own. Not only has the proportion of negroes to whites increased steadily for the past twenty years in States like Mississippi, where the negroes constitute a majority of the population, but also in Arkansas, a white State; and Texas and Florida, into both of

WATTERSON: "Can this be love?"
—*The Chicago Inter Ocean.*

DEMOCRATS LOOKING FOR A MOSES TO LEAD THEM.
—*The Indianapolis Journal.*

MR. WATTERSON'S "BOOM" IN CARICATURE.

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which there has been a large white immigration, report that they have proportionately more negroes to-day than ten years ago.

"The case is probably the most extraordinary in Texas, where a marked antagonism to the negro has been shown, and from which many negroes have emigrated in the past ten years; yet we find that 24 per cent.—or one-fourth of the population of Texas—is negro to-day, as against 21.8 per cent. in 1890.

"The settlement of the negro problem by the extinction or dispersal of the negro seems a long way off."

THE POLITICAL CONTRAST BETWEEN MASSACHUSETTS AND PENNSYLVANIA.

A PHILADELPHIA editor is credited with the remark that "Pennsylvania has every kind of political deviltry I ever saw or heard of elsewhere, and a few more that she has evolved herself," an observation that represents pretty fairly the tone of the newspapers the country over when they have occasion to speak of politics in the State of Penn, Franklin, and Quay. Within a few hours' journey of Pennsylvania lies Massachusetts, also a Republican State, and a manufacturing State, and a State where the native-born American is no more predominant than in Pennsylvania; but the political reputation of the Bay State is not exactly the same as that enjoyed by her Keystone sister. A writer in *The World's Work* says: "There are good men in Philadelphia and there are bad men in Massachusetts. But Pennsylvania has steadily sunk to perhaps the lowest level of civic degradation that any of the old commonwealths has ever touched; and in Massachusetts a higher level of public morality has been maintained over a long period than in any other commonwealth." Those who are ready to attribute political rottenness to the ignorance and venality of our immigrant population will find food for thought in the following table presented by a writer in *The Atlantic Monthly*, showing that Pennsylvania really has a much higher percentage of native-born population than Massachusetts. Here are the figures:

Massachusetts—		
Native-born of native parents	44	per cent.
Foreigners	56	"
Pennsylvania—		
Native-born of native parents	66	"
Foreigners	34	"
Boston—		
Native-born of native parents	35	"
Foreigners	65	"
Philadelphia—		
Native-born of native parents	47	"
Foreigners	53	"

Pennsylvania was settled by the Quakers, Massachusetts by the Puritans; the one sect seeking for peace at any price, the others alway ready to make a rumpus; and *The Atlantic* writer, who signs himself "A Pennsylvanian," attributes the difference in results to this difference in origins. It is not considered "good form" in Pennsylvania to enter the political arena, and, besides, commercialism is far more profitable financially. He says:

"Pennsylvania is a State of large corporations. Office in them is more attractive than political office. The president of the Pennsylvania Railroad gets $50,000 a year; the governor of the State, $10,000. The president of the railroad controls over 150,000 employees; the governor, perhaps 500. The presidency of the railroad lasts for life; the governorship, for a thorny, uncertain four years. There are in the Pennsylvania Railroad system more than two hundred officials that have more pay and more power than the governor of the State; and there are in the State a score of corporations only a little less imposing than the Pennsylvania Railroad. Is it any wonder that the best of the young men take to the corporations, and devote their every energy to promotion therein, leaving politics to the less capable, the less intelligent, the less moral? At one time it was the young lawyer's ambition to come to the front in politics; now it is to become a corporation counsel. So he leaves speech-making alone, and devotes himself to corporation law.

"Besides, in Pennsylvania, the young men of wealth and good birth look with disfavor on politics. No less a Philadelphian than Mr. Owen Wister, who was born in a position to know whereof he speaks, tells this story: The descendant of an old Philadelphia family had written some verses, and showed them to a fellow clubman. 'Excellent,' said his friend. 'I shall publish them,' said the author. The other was horrified. 'The verses are all very well,' he said, when pressed for a reason, 'but—publish a book—is that the sort of thing one does, don't you know?' Now, politics, like publishing books, is 'not the sort of thing one does, don't you know,' in Philadelphia. Had Senator Lodge and the late Governor Wolcott been born in Philadelphia, they might have attained fame as golf champions or cotillion leaders, but never as writers, college professors, or politicians, except at the sacrifice of social position.

"There is an historic reason. The Quakers were—and are—a good people. This can not be too much emphasized. Membership in the Society of Friends is as strong an evidence as can be given that a man possesses every personal virtue. For the conditions that beset Pennsylvania the present generation of Quakers are in no sense responsible. They are now too few to sway the State one way or another. But if the early Quakers had had the spirit of the Puritan fathers, Pennsylvania might have been held steadier to the moorings of civic decency. It is unnecessary to draw any comparison between the personal virtues of the Puritans and the Quakers. That question was thrashed out at length on Boston Common some years ago, and was decided, in the manner of the time, to the satisfaction of the Puritans at least, by a gallows rope with a Quaker at the end of it.

"It is one of the anomalies of history that when the Puritan hanged the Quaker, both were happy,—the one to hang a man for his belief, the other to die for his belief. This brings out strongly the distinction between them. The Puritans were a church militant. The Puritan went to church with a Bible in one hand, and in the other a musket for hostile Indians. The Quaker settled his difficulties with the Indians by reading tracts to them. When the Quaker came to the Puritan commonwealth to spread a doctrine which the Puritan didn't like, the Puritan beat him and drove him out; and when the Quaker came meekly back to turn the other cheek, the Puritan hanged him. The point is this: the Puritan insisted on governing his commonwealth in his own way. He founded his commonwealth to carry out a certain set of ideas, and he never let his eye wander from that purpose. What the Puritan resolved upon was to be done: he would have no objector, be he Roger Williams, Anne Hutchinson, or Quaker. The Puritan formed the dominating habit, and to this day Puritan ideas dominate the essentially non-Puritan population of Massachusetts.

"Among the Quakers, on the other hand, meekness was the cardinal virtue. Their creed forbids them to bear arms. It does not, in so many words, forbid them to take part in politics, but certainly the rough-and-tumble of actual party contests is hostile to the ideal which the Quaker seeks to follow. The early Quakers, instead of strangling doctrines not in agreement with their own, instead of casting out the apostles of strange creeds, welcomed them, tolerated them. They soon came to the point where they were tolerating intolerance. Put in a minority by the unrestricted immigration of less worthy people, and lacking the strenuous, dominating spirit of the Puritans, the early Quakers soon let the control of the colony pass into the hands of the less desirable elements; and there it has always remained."

TOPICS IN BRIEF.

HERR MOST will not be quite so much during the coming year.—*The Salt Lake Herald.*

IF the British can't starve the Boers out they might wait for them to die of old age.—*The Detroit Tribune.*

A BOER commando has reached the sea; the British appear to have been there for some time.—*The Chicago Evening Post.*

PROFESSOR NORDENSKJÖLD has sailed for the south pole. We don't care which pole is discovered first.—*The Boston Transcript.*

HENRY WATTERSON has not gone so far, however, as to give out any hints concerning his cabinet.—*The Chicago Record-Herald.*

SECRETARY CORTELYOU has kindly informed the country how President Roosevelt's name should be pronounced, but as yet President Roosevelt has neglected to return the favor.—*The Kansas City Journal.*

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LETTERS AND ART.

DOES AMERICAN-SPOKEN ENGLISH LOWER THE STANDARD?

THE view of Prof. Brander Matthews, of Columbia University, and of Miss M. Carey Thomas, dean of Bryn Mawr College, that the English language as spoken in America will become the standard of the world (see THE LITERARY DIGEST, October 19) is criticized in some quarters. Prof. Albert H. Smyth, of the Boys' High School, Philadelphia, says in an interview printed in the Philadelphia *Times* (October 10):

"It is no new thing to hear 'American English' spoken of as tho it were a matter of pride to speak a different language from that of England. Noah Webster a century ago called his dictionary 'an American dictionary of the English language,' which caused Joseph Dennie to say that he hoped the whole collection of foul and unclean things would be named after its author and called 'Noah's ark.'

"In considering the subject we must separate written language from spoken language. In written language there is very little difference between the English used by the best American authors and that used by English writers, and where any dispute arises it is conceded that the court of last resort is the established custom of the best writers, nearly all of whom are English.

"The same may be said of spoken language so far as the choice and use of words, and grammatical construction are concerned.

"In pronunciation the usage in America varies somewhat from the English usage, and in inflection there is still greater variation. The speech of the cultivated Englishman is more musical and pleasing than our own. His voice is better, his modulation is more varied and rhythmical and better suited to the thought. To assert that English as spoken in America will become the standard throughout the world is to say that a retrograde movement will be made, for certainly that would be a retrograde movement which should make the strident tones and monotonous inflection of the American the standard of English speech."

The opinion of Mr. George Riddle, the eminent actor and Shakespearian reader, expressed in the New York *Sun* (September 29), is that there exists a marked decadence of English speech in the United States. He finds here slip-shod utterance, provincial mispronunciation, and a much-abused tongue generally. He says:

"The very few men and women who have a high standard of speech have not been able to make that standard generally recognized, and, consequently, there have been manifest for the last twenty years a carelessness and vulgarity of speech, accompanied by slouchiness of manner, in all the professions and in society, which may well bring forth the query: Is the art of delivery a lost art, and what is to be the end of this shameful decadence?"

Mr. Riddle observes that we shall find it difficult to locate the standard of English speech in any one place, and, if we try to do so in America, we shall find American whimsicalities of language and pronunciation in the way. To quote his words again:

"In France, the standard of speech is irrevocably the French of Paris; in Germany, the German of Hanover; in Italy the Italian of Florence; in Spain, the Spanish of Madrid.

"There is a tradition of speech in those cities which neither eccentricity nor caprice has been able to destroy.

"What is the standard of English speech? It can not be located in any one place. It might be fair to say that he speaks the best English whose speech does not betray his nationality and environment, whether he be from London, New York, Chicago, St. Louis, Boston, or Kalamazoo.

"The principal difference of speech between educated Americans and English is one of intonation and inflection, not of vowel sounds, and it may be added that no American need feel flattered when told that he speaks like an Englishman, for the American has more variety of speech.

"The principal advantage of the Englishman lies in the fact that tradition of speech obtains more with him than with the American. The English are not forever dickering and changing the pronunciation of words. Nothing seems to delight the American orthoepist more than to apply the provincialisms of his particular locality and environment to words which have elsewhere had a stable pronunciation for generations. Some years ago Webster from Connecticut ordered keg to be pronounced cag, and for years the spinsters of New England surrounded their oleander cags and garding beds with clam-shell borders. At a time when the theater was emerging from the curses of the prejudiced, and when sane persons had ceased to consider it a concoction of the devil, Worcester spoke of the drayma, and then we began to hear of Cleopaytra. . . . . .

"The United States has its own indigenous dialects, besides those introduced from non-English speaking countries. They may be classified broadly as Yankee, Western, and Southern, altho of late a new cockney dialect has been introduced by the American 'smart set,' which affords much diversion to our English cousins.

"It is the diffusion of these dialects into our every-day speech which, if allowed to proceed, will work ruin to the beauty of our language."

THE SPIRITUAL IDEALISM OF GEORGE ELIOT'S NOVELS.

COMMENTING upon new editions of George Eliot's works about to appear in England, the London *Academy* (August 31) finds that the peculiar interest of these republications, apart from the literary greatness of the author, lies in "the contrast this spiritual idealist presents to the undeniable spiritual movement now struggling into life." *The Academy* believes that "culture of the soul" is at the present time more "conscious and absorbed" than for a long time past, and it goes on to say of the author under discussion:

"George Eliot was one of the most preeminently spiritual novelists in the English language. The motive below all she undertook was the awakening of the soul and the revealing of the beauty and contagion of it. In every volume she ever wrote it was the soul only she wrestled with, analyzed, anguished for, the soul alone that became of moment to her. Nevertheless, between the idealism of George Eliot and the idealism of to-day is one great point of divergence. The spiritualism of to-day regards itself above all as an inspiration due to a higher condition of soul, independent of the material life and the concessions made to it. In its most perfect form it is the beautiful spiritualism of Doffkiosky's 'Crime and Punishment,' where Sonia, the girl who has long led a debased life, is shown to possess a soul of Christ-like beauty and radiance. The nature of her means of livelihood has never been able to reach or corrupt her soul. . . . The spiritualism of George Eliot was of a sterner and more somber material. Devoid of mystic qualities, it possessed, on the other hand, an undeviating courage in grasping the laws of life, and in accepting the impossibility of all escape from them. Disregarding the soul's thirst for inspiration and ecstasy, George Eliot yearned to see it always in action—action being to her the final and irreparable test upon which to render judgment. The self-soothing attempt to make evil bear the same fruit as good she fought incessantly as a bitter and corrupting delusion. And the question with her remained unalterably what had been *done*, never what had been *felt*, of spiritual comfort and loveliness."

George Eliot's attitude toward the problem of unhappy or disastrous marriages has, in *The Academy's* view, as special an interest as her religious outlook:

"Again and again—in 'Romola,' in 'Janet's Repentance,' in the case of Dorothea Casaubon, of Grandcourt and Gwendolin, of Rosamund and Lydgate—she returned to the subject, and to the question of a man or woman's duty—their soul's duty—in the face of the insurpassably difficult situation of a calamitous marriage. Nothing concerned her more deeply, in fact, than the discovery of how much or how little should be endured, physically, mentally, and spiritually, before conscience could rightfully be absolved from a continuance of responsibility. That she

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should choose the most difficult solution was in keeping with her temperament, and the fine asceticism of her religious conceptions. Moreover, a mistake to her, no less than a crime, constituted a thing rigorously to be paid for. It is the law of nature that every nature mistake should bring inevitable retribution, and the effort to escape from any natural law struck her as a piteous futility. Secondly, that the soul should shake off the yoke of any accepted responsibility would never have been accepted by her for a second."

As an example of the contrasting modern novelist's view of a soul's course in the grasp of "overwhelming materialism" the critic refers as follows to the character of Nora in Ibsen's "The Doll's House":

"Half dazed by a magnificent instant of inner illumination, Nora takes knowledge that her soul and her husband's had never communicated, that he was not her soul's husband, that her soul, indeed, was the very last thing he could realize or desire. And with a wonderful vision of the truth below all surface appearances, she goes, shutting the door behind her. Dealt with by George Eliot, she would have been kept there, to reap the seeds of the poor blind past, and to bring forth the blossoms of her soul, only through anguished endurance of the conditions created by them both.

"Nevertheless, tho the contrast is very marked between George Eliot and the idealists of to-day, there is a certain value in thinking of them together. For between the growing increase of spiritual serenity and George Eliot's thirst—not for what may be seen and foretasted, but what must be done and suffered—there is no root antagonism. They round and complete each other. George Eliot missed the smiling gaiety of those who have as in a vision realized how small an item are both the tears and the sins of earth, but she had a tragic courage, a strength and nobleness of endurance in dark places, and an immovable integrity of conscience that can never depreciate in beauty."

A VISIT TO A JAPANESE ART-SCHOOL.

IN the opinion of Mr. George Lynch, the artist, a wholesome sociological reaction is in progress in Japan. He finds, after a considerably long sojourn with the people of the country, that the blind rush to follow Western ideas is ceasing. The Japanese, he says, are beginning to see that things that come from the West are not necessarily an improvement on their own; "they are becoming reconciled to their own merits, to the charm of their own habits and customs, their dress, and their art ideals." The account which Mr. Lynch gives (in *The Magazine of Art*, October) of a visit which he paid the Art-School (Yanaka Bijitsuin) at Tokyo indicates that this tendency is strong in the artistic feeling of the country. To quote his narrative:

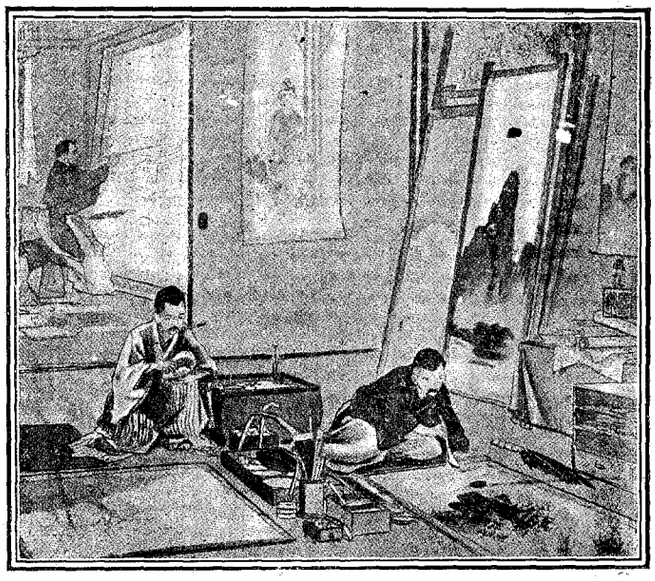
"When I arrived, it was about three o'clock in the afternoon; one of their 'concours' was taking place. A subject had been given out a fortnight before, and all the painter students had their resulting pictures brought in for criticism. . . . I was shown into a well-lighted room upstairs, where I found Mr. Okakura, and two of the most celebrated painters in Tokyo, in the center of a ring of about twenty students, squatting round the room. On the walls behind them their pictures were hanging. Glowing hibashis, and teapots and cups were on the spotless mats. The majority were smoking cigarettes and sipping tea. A vote had just been taken about the best picture, and the ballot papers were being opened."

"Warmth and Gentle Gracefulness" was the theme treated in the competing pictures, and Mr. Lynch goes on to say:

"It was very interesting to compare the various renderings of it by the different artists—a clump of ripe, red maple foliage in the glow of an autumn sunset; a single big red rose; three or four pictures of prettily dressed Japanese girls; a fluffy group of little birds clustering around their nest on the branch of a cherry-tree. The walls were all aglow with soft warmth of coloring. After the voting came criticism of each picture in turn—by the students first, and finally by the master and the visiting artists. These remarks were short and deliberate, but as a rule most severe and unsparing. It was only adverse criticism that appeared to be thought serviceable. The most brilliant artists among them were not likely to suffer from self-conceit. The great red rose was torn to fragments. An onslaught was made on the drawing of a little girl's figure alongside it. The foreshortening of her knee was the principal point of attack, whilst one of the critics went so far as to say that she was evidently no lady, and threw suspicions on her moral character by saying that she looked as if she were one of the girls who had escaped from the Yoshiwarra."

All the members of the school, Mr. Lynch says, devote one-third of the proceeds of the sales of their work to a common fund which goes to the maintenance of the school.

"Orders are frequently carried out by a number of artists together, and, at the time of my visit, one of the merchant princes



THE PAINTING CLASS.
Drawn by Otake Chikuha, a student in the Tokyo Art School.

of Tokyo, who was a great patron of art, was having an entire suite of rooms decorated by them. From a European standard of comparison their work appears extremely low in cost. There were few of the pictures in the exhibition that were priced over £15; the average would be, I think, between £8 and £10. So it was not surprising to find that about four-fifths of them had been sold."

The conclusion this writer draws from his general observation of art in Japan is as follows:

"The Japanese artists . . . have not changed their intellectual costume, and it is to be hoped that they will remain impressed by the idea that Japanese art is a thing too delightful and unique for them to dream of inflicting such a loss on the world by abandoniing its traditions. The Japanese may have many things to learn from the West, but that little republic or commonwealth of art represented by the Yanaka Bijitsuin is one of the many things that might be taken by Western artists as a model well worth imitating."

Are Creative Writers the Best Literary Critics?

—In a recent discussion concerning the qualifications of a critic, Mr. Stephen Gwynn (well known himself in that capacity) asserts that the men who have written the criticism which throws most light on the subjects which they had to criticize had previously tried their own hand at the same subjects with serious creative purpose. He goes on to say in London *Literature* (October 5):

"That is the essential difference between a critic like Mr. Leslie Stephen, who discourses admirably about books, and one like

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Robert Louis Stevenson, who discourses about them like an artist, making the reader feel what the writer set out to do, calling his attention to the means employed, and estimating how far the result conformed to the project. What I am asserting is merely that artists, like any other craftsmen, are the best judges of their own craft. . . . The Golden Treasury, in its original form one of the monuments of critical insight, was in that form compiled in consultation with Tennyson, who, had he not had better things to do, would certainly have been among the most instructive of critics. Passion and prejudice sway Mr. Swinburne violently, but who among critics is better than Mr. Swinburne at his best? . . . Among the critics of the first consequence—the men who can show to those who are learning to read and learning to write what the art of literature really means—critics like Lamb, Matthew Arnold, Stevenson, Taine, and Sainte-Beuve—I only recall one name which has not attached to it creative work of intrinsic value. My exception is M. Emile Faguet, and after reading M. Faguet's criticism, say, of Victor Hugo, who will believe that M. Faguet—let him publish it or no—has not written verse?

. . . . The vital point is that the critic ought to understand, from personal experience, the process which in all cases must have a certain similarity—the elaboration and shaping of an idea, the things that come by chance, the things that come easily, the things that have to be hammered into their places, the providential expedient that sometimes makes into a flower what threatened to be an ugly excrescence, the compromises that have to be accepted, the inward debate as to what degree of quickness in comprehension may be expected from a reader, the relation of an artistic work to its suggestion in nature or in fact, and so on; in a word, all the ups and downs, leaps and delays, exultations and gnashings of teeth, that go to the work of composition."

HOW "FIRST-NIGHT" PERFORMANCES AFFECT ACTORS.

MRS. MINNIE MADDERN FISKE, who is successfully enacting the principal rôle of the new play "Miranda of the Balcony" in her own theater in New York, says it needs a psychologist to analyze the temperamental phenomena developed in actors by a first-night performance. One player is stimulated by the occasion to do his best. Another is depressed by the excitement and fails to measure up to what study, ability, and purpose promised. She confesses she belongs to the latter class, and describes as follows (in *The Critic*, October) the experiences that befall such:

MRS. MINNIE MADDERN FISKE.

"To the player unhappily affected on a first night the conditions seem to be abnormal, and they are destructive of confidence and are a weight on the spirit. The excitement, the preliminary hurry, the worry over things that may go wrong, and the general nervousness—for even the players who pass through the ordeal successfully are themselves nervous before the play begins—all these things have a dispiriting, benumbing, and depressing effect. Are this depression and its concomitants the results of weakness of artistic character, or are they due to a momentary confusion of the artistic sensibilities which, in favorable circumstances, prove the possession of a higher type of artistic character? The player who on a first night may be rendered inefficient by the peculiar influences of the occasion may subsequently show the very best that is in him. Thus the temporary weakness must be accidental rather than a characteristic fault."

Mrs. Fiske tells a story about herself to illustrate the foregoing. It concerns the presentation of "Magda," which was presented, it seems, in the face of some advance discouragement from the newspapers. To quote her again:

"As I had expected, the audience gathered to witness the production was small, and it projected that indefinable influence characteristic of many first-night audiences—a chilling influence flowing from a concrete determination that it should not like the performance. The apathy and lack of sympathy in the audience quickly communicated with the actors. The performance really was dull, stupid, and, from a popular viewpoint, a failure. The play was performed for two weeks. For several nights the original dulness continued. Suddenly there came a night of electrical and warming triumph, and that still before a small body of auditors. From that night the audiences grew in size and waxed in enthusiasm to the end of the run of the play, which closed to an overflowing, ardently demonstrative audience. It may be interesting to the student of the theater to know that the greatest success the writer ever has known in her stage career was experienced at this final performance of 'Magda.'"

Mrs. Fiske's experience with "Becky Sharp" was similar to this. The first performance was unsatisfactory. The last act in particular was received with slight favor. But, mark the sequel:

"Later in the season it became the best and most entertaining act of the play; and yet nothing in it that would explain this fact has been changed. It is only that the subtle something that vitally influences a performance and its effect was lacking on the first night and had since been potent. These are odd facts and are unconsidered by writers on the stage. They deal with some of the hidden springs that work for failure or for success in the theater."

AMERICA'S GROWING LITERARY INDEPENDENCE.

THE publishers' announcements of books for the fall and winter season, in this country, reveal a noticeable absence of those translations from foreign tongues which once upon a time formed no small proportion of the lists. Is it to be assumed from this that we, like the rest of the civilized world, are devoting ourselves to a strictly national rather than to a world-literature? And if so, is the promise of our generation greater than that of its contemporaries in other civilized countries? An affirmative conclusion in both cases is reached by an editorial writer in the New York *Mail and Express* (October 12) who rehearses the situation in this wise:

"France has nothing to offer us; Zola alone survives of the band which twenty years ago began the invasion of Europe. No new Taine, no new Sainte-Beuve has arisen; M. Brunetière, M. Doumic, M. Jules Lemaitre are not of the stature to replace them, notwithstanding the undoubted preeminence of the first of this trio. We have wearied of Bourget's psychology and moralism, of Paul Hervieu's work; Pierre Loti has long been silent. The recent literary past of France that was so rich has been succeeded by a period of sterility. Anatole France we can not translate: his delicate art and wit are now devoted to the preservation of the national social life of his day in little masterpieces that

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only those who have lived in France can appreciate. In the field of history alone, French writers are now doing good work; and, of course, there is M. Rostand."

Neither in Germany nor in Italy, and much less in Spain, does this writer see the promise of a literature that is going to invade America:

"Germany still clings to Sudermann and Hauptmann, with no promise of great additions to the ranks of her younger writers; Spain long since died to us in a literary sense, notwithstanding Mr. Howells's faithfulness to her one remaining great writer. From Italy we have had D'Annunzio, whom we have returned with thanks; and we are to have a complete translation of Mathilde Serao; but, except for this, our publishers are silent. In Italy, as in France, the keynote of the current literature is strictly and exclusively national; therefore neither the 'Piccolo Mondo Antico' nor the 'Piccolo Mondo Moderno,' the two most popular of recent Italian novels, has remained untranslated. To the foreigner who knows not the country that produced them they are of no interest."

As regards Russia the situation strikes this writer as being somewhat different:

"Whether Maxim Gorky will prove the successor of Turgueneff, Dostoievsky, and Tolstoy beyond the boundaries of his native Russia, is a question that still remains to be answered. His country, the most promising in the fields of letters and music, apparently ceased to produce world literature when Tolstoy's vogue had run out, and even the best of its contemporary writers—Korolenko—has practically remained unknown abroad, except by name. Sienkiewicz is a historical novelist, above all else, and will probably be heard from again when his trilogy on the great Napoleon is finished; and in the historical field belongs also Merejkowski's 'Death of the Gods.' . . . . . .

"Scandinavia, too, has ceased to be productive. Dr. Brandes remains a prominent figure, but neither he nor Ibsen nor Björnson is of the rising generation. We have experimented with Jonas Lie and Fru Hanssen; Selma Lagerlof has had a season of popularity in translation; but for the future there is nought of promise."

Finally, in England, this writer is convinced, it is the generation that is passing, not that which is rising, to which we can turn. He says:

"Kipling, of course, remains with renewed promise, since the publication of 'Kim'; and we should not forget Mr. Stephen Phillips. But it is American authors upon whom American publishers now almost entirely rely for their books, and the authors respond nobly to the call."

HIGH ART IN "VARIETY": A SUCCESSFUL EXPERIMENT.

DECADENCE of "vaudeville" on the variety stage has been discerned by theatrical critics in a number of recent changes. Several variety houses have closed their doors, and the managers have turned their attention to the reintroduction of stock companies for the regular production of old and new plays. On the other hand, there has been an effort to elevate the character of the "acts" or numbers of the variety program, and this is held to indicate that the taste of the theater-going masses is improving and that they will soon demand "legitimate" dramatic art. But will variety disappear entirely, or has it a future?

The question has not been discussed in American organs of the theater, but an English critic has suggested that the high-class theater will be forced to compromise and adopt certain features of the variety show. In Germany and in Austria, however, an interesting attempt is being made to produce a superior, artistic kind of variety. The originator of the idea is Ernest von Woltzogen, a German novelist and essayist of note. He has established a Buntes Theater (Secession Theater), otherwise called the Ueberbrett, or over-stage, a phrase intended to recall Nietzsche's "over-man" and his claim to superiority in all respects. So successful has this enterprise proved that Vienna and one or two other cities have copied it.

An account of this remarkable reform in the theatrical sphere is furnished by the Berlin correspondent of the St. Petersburg *Novoye Vremya*, and we condense it as follows:

In founding his Ueberbrett, Woltzogen had in view several distinct objects: To encourage and facilitate the spread of new ideas in literature and art; to emancipate the progressive and original dramatists from the restrictions of commercial managers, and to give the thoughtful public an opportunity to become acquainted with the poets and writers of the day; and to provide a new form of entertainment, not inferior in quality to the drama, but different from it and in harmony with the spirit of the age.

The artists are not all professionals. Amateurs are welcomed, and the authors are encouraged to read their own works—poems, stories, humorous sketches, etc. The program, therefore, is extremely varied—just as diversified as vaudeville, but freed from knockabout farce, from gymnastics, from vulgar songs and dancing, and similar "stunts." One-act plays are presented, and pantomime is a prominent feature. "Moving pictures" and other reproductions of current events are likewise included.

Woltzogen himself, in explaining his project, told the correspondent that his model was the music-hall as it exists in France. People like to spend their evenings at places where they can have entertainment under freer conditions than those prevailing in theaters, he said. Why should not men be allowed to have their comforts while enjoying the best things in literature and art?

He hopes to see his scheme adopted in all leading cities, and variety thus made a means of developing the popular taste. He has had no difficulty in securing the cooperation of poets, humorists, authors, singers, and actors. Tickets have to be obtained long in advance, so popular has this Theater of Revolt already become. The prices are not high, since the authors gladly appear for little or no pay. The new venture is beginning to attract attention in England, where variety flourishes and shows no sign of abatement.—*Translation made for* THE LITERARY DIGEST.

NOTES.

A BODY of literary men met recently at Charlemagne in the Netherlands to discuss means for maintaining the purity of the Dutch language and for developing interest in Dutch literature. The New York *Evening Post* (September 24) says: "To this end were discussed the most attractive methods of presenting lessons in syntax, possible improvements in spelling, modifications in pronunciation, and the preparation of a comprehensive dictionary. Statistics were given regarding the publication and sale of Dutch books, from which it appeared that from Amsterdam alone $15,000 worth of Dutch works were sent annually to the United States; and various proposals were presented looking toward the popularizing of books by cheaper editions."

THERE is to be a revival this winter of the "lecture habit" which was at its height fifty years ago. At least, so says the St. Paul *Despatch*, naming Burton, Zeublin, Van Dyke, Burdette, Riis, Chapman, Elbert Hubbard and Miss Addams among the list of lecturers. But the *Despatch* thinks that the "habit" of attending lectures nowadays is due, not, as it was when Wendell Phillips, Garrison, Emerson, Lowell, and Holmes lectured, to a desire to learn, but largely to gain the inspiration to learn for oneself. "Therein lies the difference between the lecturer of fifty years ago and the one of to-day. The former brought his audience cold facts. The latter brings them warm inspiration. It is a difference of temperament. To-day a lecturer must have as much temperament as an actor. What he says is almost a minor matter. The lecture is not the thing, but the lecturer."

IT is reported that Mme. Eleanora Duse will make an American theatrical tour this season. According to the Chicago *Post* (October 14), she recently made the following statement, which appeared in the *Wiener Allgemeine Zeitung*: "I am sick and tired of the theater; not of my art, but of the flaring lights, the surroundings, the cooperation of other actors, the managers, secretaries, agents, and all the rest of the people who cluster around the theater. I want to be freed from the slavery of the theater, free from all its associations. The majority of the actors and actresses whose acquaintance I have made are despicable. When I am once free from this life I shall never go back to it. I say this, I, whom the world has called the greatest actress of the century. Now I am going to America. That will be my last tour."

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SCIENCE AND INVENTION.

THE CAUSE OF SUNSET COLORS.

AN eminent scientist excited public curiosity twenty years ago by announcing that the sun is blue. In *Knowledge* (October), Arthur H. Bell adds to this the information that the air is orange-colored. Both these apparently absurd statements are demonstrably true—if we understand what they mean. They signify that the sun, viewed through the screen of the earth's atmosphere, through which we are always compelled to view it, looks to us yellow for the same reason that the bluish arc-lamp seems yellow when viewed through amber-colored glass. Says Mr. Bell:

"The atmosphere surrounding the earth may be likened to a screen of an orange color, and it will readily be understood that any light passing through this screen will experience some remarkable modifications. Now it appears highly probable that supposing any one could see the sun from a position outside the earth's atmosphere, the light coming from this central luminary would be seen to be not white, but blue. . . . When the rays of light first left the sun, the blue rays were the strongest; but very soon after they entered the earth's atmosphere their progress was impeded, and of all the rays journeying from the sun they quickly became the weakest. On the other hand, the red rays, which at first were inconspicuous, had the facility of penetrating the earth's atmosphere, and were the most in evidence at the end of their long journey.

"The first step, accordingly, to be taken when investigating a sunset is to realize that the white light from the sun, which is commonly supposed to be composed of the seven primary colors, should rather be thought of as a residue of the original radiations. A further important point is to bear in mind that all radiations of light are of different wave-lengths. This fact indeed is at the very foundation, so to speak, of all sunsets, and it is the prime agency by which their flaming, gorgeous tints and colors are produced. It is due to this fact, for instance, that in the neighborhood of large towns the sun nearly always appears to set as a red ball of fire. The rays of light at the red end of the spectrum are of a much longer wave-length than any of their fellow rays, and so are the best qualified for penetrating the dense bank of haze which so commonly floats over all large towns and cities. In such localities, as the sun sinks to rest, the green rays are first absorbed by this bank of haze, and then the yellow, and lastly the orange and the red, the latter, more often than not, being the only ones to get through at all. A careful observation of a sunset will reveal the fact that the colors fade in the above-mentioned order, and the reason they do so is that they are of different wave-lengths."

Mr. Bell goes on to remind us that the color in the sky may be painted on the clouds, or on the hazy air, or on the open sky itself. The most conspicuous color here is, of course, blue, and in seeking for the origin of this tint an explanation will be found, he tells us, of many of the other colors. He says:

"On looking up into the sky on a cloudless, sunny day, when the swallows, perhaps, are flying so high that they appear but as tiny specks in the dome of blue, it seems almost impossible to think of the atmosphere as being otherwise than perfectly clear and translucent. It is, however, in reality charged with minute dusty particles which have always been found in myriads, whenever the atmosphere has been tested either over the open sea or at the top of high mountains. There is an ingenious instrument, indeed, by which the number of these atoms of dust in any given quantity of air may be counted, and by its aid samples of air in many different parts of the world and at different seasons of the year have been analyzed and the atoms counted. The sources from which this atmospheric dust is obtained are large. From the land, and more especially from deserts, dust is continually rising, and the dust so raised is carried by the winds to all parts. . . . Altho these particles are spoken of as dust, many of them are so minute that a microscope fails to render them visible, and the only way in which they reveal their presence is by their effects. Not only, therefore, do dusty particles pervade the atmosphere in all parts, but they vary in size from those that are coarse and readily discernible to others that are below microscopic sight.

"Dusty atoms are further to be conceived as offering considerable resistance to the passage of the rays of light which emanate from the sun.

Luminous bodies, as is well known, shed rays of light of varying wave-length, as the term is; and as regards human vision only those rays whose wave-length is between .00036 and .00075 millimeter can be seen. As these waves of light surge through the atmosphere, not only does their wave-length affect their manner of passing through the earth's atmosphere, but the different sizes of the dusty atoms against which the rays of light strike introduce other modifications. Thus, many atoms of dust are of a smaller dimension than the wave-lengths of light that rush in among them. Hence it happens that the red and orange rays which are of a large wave-length pass over these obstacles with comparative ease; but the blue rays which are of a shorter wave-length are stopped, and the blue light is, as it were, turned out of its course and scattered."

This selective scattering of the finer rays has been made by Lord Rayleigh to account for the blue of the sky, and it has been illustrated by a bottle of soapy water held up between the eye and a brilliant light. Seen thus the light is yellow or orange-color, but when the liquid is looked at sideways it appears blue, the rays that have been scattered being thus made visible. When looking up into the sky a similar thing happens, for the blue tint is that which has been scattered from the sunbeams as they splashed, as it were, against the suspended dust-particles. To quote further:

"In the lower strata of the atmosphere the coarser particles of dust not only scatter the waves of light, but they also reflect them, so that at these lower levels the blue tint is diluted by white light, and is accordingly not so intense as when seen, say, from the top of a high mountain. At this elevation only the finer varieties of dust are floating, and there is little reflection of the light, but much scattering, and hence it is here that the blue attains its greatest intensity. In that part of the sky nearest the sun the rays of light come in a direct line to the eye of the observer, and the scattering of the light does not appear so great as when one looks across the path of the beams, and it is due to this circumstance that the sky near the sun is not of so intense a blue as portions of the sky farther away. A similar kind of thing happens in respect of the clouds, where dust readily accumulates, and, reflecting the light, produces their brilliant whiteness. At the edges of the clouds, moreover, the atoms of dust are busily engaged in refracting the beams of light, and to this cause is due that brilliant fringe of brightness which so often adorns many of the largest clouds. Not only, therefore, does the atmospheric dust filter out the blue light that tints the sky, but it also fabricates the pigments that color the clouds, effects which can most readily be observed in contemplating the glories of the setting sun."

Climate and Animal Development.—That temperature has a great influence on the development of animals has long been recognized, and yet we were scarcely prepared for such radical results as those recently obtained experimentally in this direction by Standfuss, a Swiss naturalist, who has produced Arctic butterflies from ordinary cocoons by keeping them in "cold-storage," and tropical ones from the same by maintaining them at a high temperature. Says the *Revue Scientifique* (September 21), in a notice of these investigations:

"Experiments carried on by Weissman thirty years ago demonstrated that the chrysalises of lepidoptera can produce winged insects whose color varies with the temperature to which they have been exposed. This naturalist thus succeeded in realizing artificially the change of color with season that is observed in certain butterflies. These half-forgotten investigations have recently been taken up by M. Standfuss, of Zurich, and the results that they have given deserve the notice not only of entomologists but also of climatologists. In the course of his investigations M. Standfuss has succeeded in showing that chrysalises, according to the temperature at which they have been kept, give

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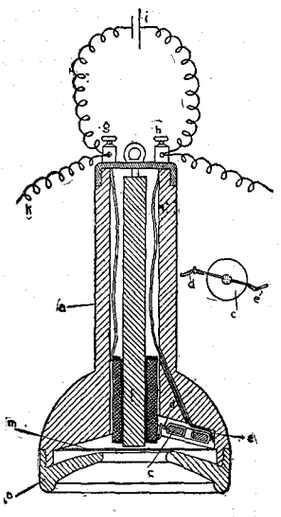
birth not to the insect from which they are derived but to butterflies peculiar to countries very far removed from Zurich. Thus pupæ of *Vanessa urtica*, common in Switzerland, which had been kept at a temperature of 4° to 6° [39° to 43° F.], produced *Vanessa polaris*, a species belonging to Lapland and other northern regions. Others under the influence of a temperature of 37° to 39° [98° to 102° F.] produced the variety *ichnusa*, which is found only in Corsica and Sardinia. Another series, exposed daily to a temperature of 42° to 45° [108° to 113° F.] for two hours during three or four days, gave the variety *ichnusoïdes*. These last varieties sometimes appear in temperate regions during very hot summers. Pupæ of the butterfly called *Machaon*, common in temperate regions, produced a variety found in Syria in the months of July and August. Other chrysalises changed into butterflies that are still unidentified. To sum up, these investigations show that a low temperature gives rise to butterflies peculiar to cold countries, while a considerable degree of heat produces varieties peculiar to the tropics or to warm climates."—*Translation made for* THE LITERARY DIGEST.

AN ELECTRICAL-STORM PROPHET.

THE long-distance storm-indicator of Dr. Tommasina has already been noticed in these columns. A detailed account of it, accompanied by diagrams and illustrations, appears in *Everybody's Magazine* (October), from the pen of Eugene P. Lyle, Jr., from whose article we extract the following information. In experiments with "coherers," such as are used in most systems of wireless telegraphy to detect the electric waves, Dr. Tommasina succeeded in constructing very sensitive ones with powdered carbon, which had the advantage of automatically decohering when the electric impulse had passed. He succeeded in combining one of these instruments with a telephone in such a way that the feeblest electric wave falling upon it is at once converted into sound in the receiver; and this device he has named the "electro-radiophone," because it has the property of signaling the radiations produced by electric discharges of near or distant storms by means of transforming such radiations into sounds. Says Mr. Lyle:

DR. THOMAS TOMMASINA,
Inventor of the Electro-Radiophone, or Storm Prophet.
Courtesy of *Everybody's Magazine.*

"Several physicists had already made instruments which would register atmospheric discharges automatically, as with tubes of metal filings. They are, in fact, registering barometers or electroradiographs. Professor Boggio Lera, another Italian scientist, constructed an apparatus that would trace little lines, like arrow-shafts, to indicate the intensity of distant atmospheric discharges. Dr. Tommasina's method, however, is much more vivid. His observations at Intra, Italy, have convinced him of its utility. The instrument is practically that already described, the carbon *cohéreur auto-décohéreur* [automatically decohering coherer] in a telephone-receiver. There is no metal contact whatever. The electrodes are two little arc-light carbons adjusted so as to touch lightly in a glass tube, and between them are placed little grains of the same carbon. These latter have been separated from their own dust, and they and the electrodes have been thoroughly dried in a flame. The *cohéreur* is fixed vertically in a tube of the telephone-horn and inserted in the circuit of the electromagnet. . . . .

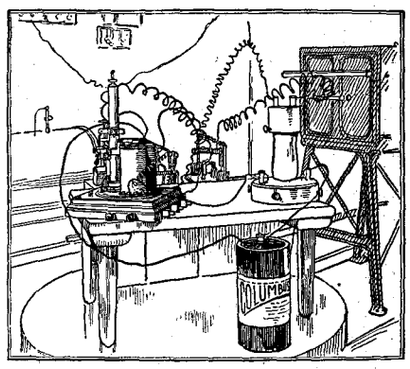


THE ELECTRO-RADIOPHONE.

a, Case of receiver. *b*, Cover of receiver. *c*, Electro-radiophone. *d*, *e*, German-silver wire. *f*, Electro-magnet. *g*, *h*, Wire connections. *i*, Little dry battery. *k*, Receiving wire. *l*, Ground wire. *m*, Telephone membrane.

"His laboratory being some seven yards from the ground, Dr. Tommasina ran three copper wires through a crack in the glass of his window and spread them outside like a fan, whence they stretched to a platform. This platform was covered, but open to the weather on all sides. The wires terminated in rubber tubes, and were fixed to glass insulators covered inside and out with paraffin. These insulators were twelve yards from the ground and two yards apart. The wires were thirty yards long. In the laboratory the ground connection was made by a conductor of water. When a storm should come too near for safety, all the connections could be easily removed.

"Dr. Tommasina describes one occasion when his storm prophet was more entertaining than usual. Till noon of a September day the weather had been a model of calm beauty, but, nevertheless, the radiophone had been making varied noises, with very clear shocks, ever since morning. There were certainly some atmospheric discharges at a great distance. Toward two o'clock the telephone-bell rang, and in the telephone the noises grew more and more energetic. Sometimes they resembled the prolonged rolling of thunder, but these came from many discharges, extremely rapid and of varying intensity. Soon the bell rang more frequently, and by half-past three it was jangling incessantly, and he cut it out of the circuit. By now distant lightning could be seen on the horizon, and large clouds began to form here and there, tho as yet no thunder was audible to the naked ear. The noises in the telephone had steadily grown more intense, and then of a sudden they changed to a compact crackling, steady in volume and continuous. Several seconds later rain began to fall, and simultaneously the first thunder-clap made itself heard most energetically. The inventor had no sooner removed the connections of his apparatus than torrents of water flooded the streets, and the darting lightning struck the ground



ARRANGEMENT FOR OPERATING DR. TOMMASINA'S TELEPHONE.

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in several places nearby. When the storm had passed over, Dr. Tommasina reestablished his connections, and listened to the last distant discharges, even to their disappearing altogether.

"When the weather changes without bringing on a storm, the peculiar crackling already mentioned foretells it faithfully even twelve hours before rainfall. Thus, because of its great sensitiveness, the electro-radiophone may some day be invaluable on shipboard for discovering and locating distant storms, for following their course, and as a warning to get out of their way."

GEOLOGICAL VALUE OF VOLCANOES.

A VOLCANO can be of the greatest service to geologists. Not only do volcanoes serve as specimen collectors by bringing up fragments of rock from otherwise inaccessible depths, but they occasionally preserve valuable evidence for geology by spreading a mantle of lava over some soft fossil-bearing rock that would otherwise soon disappear. In a contribution to *La Nature* (Paris), M. de Lapparent describes in detail how some particular volcanoes have thus done service to science. He says:

"The deeper an excavation is, the more precious is the information that it can furnish. The geologist always laments because he can not descend deep enough for his investigations, and it is inexpressible joy to him when the diamond-drill, in an exploration made for some mining operation, brings up specimens from depths of five or six thousand feet. Now this exploratory function, which is always costly, is being exercised or has been exercised in the past by certain volcanoes, to the geologist's great profit. Such are the ones where the emission of lava has been accompanied by explosions that are violent enough to hurl into the air not only the 'bombs' of scoria, but a more or less considerable part of the mass on which the volcano stands."

Especially valuable to geologists has been Vesuvius, or rather the semicircular mountain that surrounds it:

"This mountain, which is celebrated in the history of geologic controversy, is called Somma. It is formed by layers of lava and débris of all kinds, thrown up from a depth which is now invisible, being below the sea-level and covered by volcanic material. In this débris are found bits of gray rock with marine shells, showing that the sub-Apennine stratum (of Monte Mario near Rome) forms the immediate substratum of the volcano.

"Other fragments, formed of tufa with impressions of plants, show that a continental period followed this marine episode. But the most instructive bits are those which have long drawn the attention of mineralogists to Somma because of the rare and well crystallized varieties that they include. We now know past all doubt that their origin must be sought in the sedimentary limestones of different epochs that form the backbone of the southern Apennines and exist in the depths beneath the volcano. These limestones, held under enormous pressure in contact with the molten matter and vapors at the base of Vesuvius, have undergone curious transformations which may give us the key to what geologists call 'metamorphism,' that is to say, the changes by which an old sediment may take on a wholly crystalline form. Here, then, the volcano has not only brought up specimens for us from the bowels of the earth, but it has shown us the results of experiments that it has made in its own wonderful laboratory."

Other geological volcanoes, the writer tells us, are those of the Isles of Sonda, which throw up mud often mixed with interesting fossils from inaccessible depths, the extinct volcanoes of Auvergne, France, and even that on the isle of Arran, between England and Ireland, which has preserved under its ancient outpourings of lava bits of the earlier surface rock of the island, containing fossils that would otherwise have been destroyed.—*Translation made for* THE LITERARY DIGEST.

Inoculation for Typhoid.—The following experiments made in the British army along this line are described in the *Revue Scientifique* (September 28). Says the writer:

"It is well known that for three years English physicians have been practising preventive inoculation against typhoid fever. It would be premature to give a definite opinion about the action of these preventive vaccinations. . . . The method, which is still young, has scarcely passed the trial period; and the few partial results made public hitherto hardly give us sufficient data for judgment. Preventive inoculation, however, was tried on a very large scale in 1899 in the English army, particularly in India, and the results are somewhat interesting. At Malta the experiment was made on only two regiments in which among 61 men inoculated there was not a single case of typhoid, while among the men not inoculated one of the two regiments had two cases and the other one case and one death. In Egypt, 461 men out of 4,835 were inoculated, and these were entirely free from typhoid, while among the others there were 30 cases and 7 deaths. There was the same immunity among 83 men inoculated in Jamaica, altho the remainder of the force there (483 men) showed only a slight tendency to the fever (2 cases and one death). As they relate to such small numbers, these experiments are not very demonstrative. On the other hand, in India, which is a hotbed of typhoid, a very large number of men (4,502 out of a total of 30,353) received antityphoid vaccination. These 4,502 inoculated men furnished 44 cases of typhoid and 9 deaths, or a morbidity of 0.98 per cent. and a mortality of 0.2 per cent. Among 25,851 men not inoculated there were 657 cases and 146 deaths or percentages of 2.54 and 0.56. It would be interesting to know whether the numerous inoculations (more than 30,000) made on soldiers sent to South Africa have given equally encouraging results. But however this may be, the results noted above certainly deserve attention."—*Translation made for* THE LITERARY DIGEST.

NEW SPECULATIONS REGARDING THE SUN.

SOME curious statistical work and other investigation regarding the sun—some of it rather fanciful—has been done by Dr. Zenger, a member of the Prague Academy of Sciences and Privy Councillor to the Emperor of Austria. Among other things Dr. Zenger has endeavored to make long-distance weather predictions; but this and much of his other work depends on the connection that he believes he has established between the sun's rotation and the yearly revolutions of the planets. In one of his periodical reviews of astronomical progress in *La Science Illustrée* (Paris, September 28), M. W. de Fonvielle speaks as follows of Zenger's work:

"M. Zenger is trying to connect two elements that have been regarded as arbitrary and as having no mutual relations, and he has thus reached some very curious results.

"It has long been known that the sun rotates about its axis in a period of 25 days. As its diameter is a hundred times that of the earth, it may be seen that this rotatory movement is very considerable. At the solar equator it is four or five times swifter than at the terrestrial equator. . . . . .

"For certain reasons into which it would take too long to go, and the responsibility for which we leave to M. Zenger, the sun must be regarded as a magnet whose poles are differently arranged from those of the terrestrial magnet. They are situated in the neighborhood of the equator. Every twelve and a half days, therefore, the plane of the solar magnet reaches the same position with regard to the axis of the terrestrial magnet.

"Now it happens that this period of twelve days and a half is contained almost exactly a whole number of times in the time of revolution of each of the known planets. Thus, the year of Mercury consists of seven solar demi-rotations; that of Venus, of 18; that of the earth, of 29; that of Eros, of 51. Considerations analogous to those that led Bode to announce that a planet would be discovered between Mars and Jupiter are invoked by Zenger to support his prediction that there will be found between Eros and the earth a planet, still unknown, whose revolution will occupy precisely 40 solar demi-revolutions or 490½ of our days. . . . . .

"Zenger also applies his principles courageously to the great planets, such as Saturn, Jupiter, etc. But the sidereal years of these huge bodies are so great and so inexactly known that his calculations do not present the same interest in their cases. . . . Jupiter's year is 344 solar demi-rotations, Saturn's is 854, that of Uranus is 2,437, and that of Neptune 4,497.

"Zenger even attempts to extend the same principle to the

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host of satellites. He estimates the sidereal year of each satellite in terms of the rotation of its primary, and he thus arrives at some curious results. According to him the sidereal year of the interior satellite of Jupiter is 81 demi-rotations of the planet; that of the exterior satellite of Saturn, 379 [etc.]. . . . . .

"These investigations must be considered only as curiosities until they have been supplemented by new discoveries."

In treating of the solar protuberances, we are told, Zenger regards them not as tongues of flame but as caused by electric discharges through masses of gas toward passing bodies such as meteorites. In fine, M. de Fonvielle concludes that Zenger's book is worth the attention of scientific men, altho, he adds in a characteristically French way, "it is to be regretted that it is written in so little known a language as German!"—*Translation made for* THE LITERARY DIGEST.

MEDICAL BULLETINS AND GOOD TASTE.

THE bulletins given out by the attending physicians during the late illness of President McKinley, and the information in general that they furnished to the press and the public, are condemned rather severely by Sir Dyce Duckworth, an eminent English medical man, in *The Spectator* (London). He is of the opinion that the bulletins were furnished with but slender regard to the decency and respect due to the privacy of the patient, and that many related to matters of treatment which were unfit to be read, much less to be discussed, by the general public. He further speaks of the publication of such bulletins as a new departure and bad example afforded by America. The editor of *The British Medical Journal*, in commenting on these strictures, is inclined to think that Sir Dyce goes a little too far and that historically he is not correct. It says:

"Every one must allow that not only was President McKinley, as the Chief Magistrate of the United States, a patient of quite an exceptional position, but its tragic circumstances made the illness of especial interest, while there was an intense and not unnatural desire on the part of the public to be kept accurately informed of the progress of the patient. It is reasonable to make allowances for these circumstances and to recognize that details were justifiable in this case which would ordinarily be withheld. Moreover, is it correct to say that this practise of publishing details of the illnesses of great persons was unknown a few years ago? We possess a letter written in 1891 by an eminent surgeon (now deceased) to Queen Victoria, a man of long experience and ripe judgment, in which, referring to the subject of medical bulletins, he wrote that such statements have always been published by those 'who have been in attendance on members of the royal family during serious illness. This custom has been observed longer than any one living can remember, and its maintenance is not dependent on those by whom these bulletins are signed.' We have referred to *The Times* for 1830, about the time of the death of George IV., and find that daily bulletins were published and signed by Sir Henry Halford and Sir Matthew Tierney, and that after the King's death fuller details of the illness were given in the obituary notice. While we share the objection to signed medical bulletins, and the appearance in the newspapers of details from the sick-rooms of citizens of more or less public importance, we think it must be held that rulers of states and members of reigning families constitute exceptions. It is quite possible that Sir Dyce Duckworth had in his mind particular passages which erred in point of taste, but, speaking generally and from recollection of the official bulletins, we do not think that the physicians and surgeons in attendance upon President McKinley published anything that was unworthy of the medical profession."

Gum Arabic Produced by Ants.—Gum arabic is an exudation from certain species of acacia. In order to obtain the gum the stem must be cut or perforated so that the juice may exude, and we are told by M. Walter Busse, who has just been investigating the gum-production of German East Africa, that in the majority of cases this necessary perforation is accomplished by ants, without whose labors, therefore, the world could not get its supply of gum arabic—at least with the present ease. Says M. Busse, as reported in *Le Journal d'Agriculture Tropicale* (Paris):

"Apart from the rare wounds inflicted accidentally by man, animals, storms, etc., all secretion of gum in this country is provoked by ants. The ants perforate the bark of the acacia to gain admittance into the wood, where they lay their eggs in the excavations, which are sometimes of considerable extent. The acacias with soft wood generally show few wounds of this kind; the hard-wood acacias are riddled with them, each perforation being marked with a globule of gum. The ant that thus produces the gum makes no use of it; it is only an obstruction to her work, since it stops up the galleries that she hollows out. Another species of ant, however, sometimes attacks the exuded gum before it has become completely hardened, and gives it the peculiar appearance well known to collectors."—*Translation made for* THE LITERARY DIGEST.

One Hundred and Twenty-five Miles an Hour.—The preliminary experiments for the new high-speed electric road between Berlin and Zossen, in Prussia, leave substantially no doubt, says *The Electrical World and Engineer* (October 5), that this prodigious speed will be reached, "provided the track and roadbed will permit." It goes on to say: "The actual conditions of operation in the running contacts, the regulating appliances and the brakes are far more serious subjects for consideration than the mere power and efficiency of the motors, on which depend the reaching and maintenance of very high speed. And most of all is it important that the conditions of station operation when handling such traffic as the purpose of the tests contemplates be accurately ascertained." In another place the writer says: "The only factor in the work which seems somewhat uncertain is the character of the track and roadbed. Altho these are constructed with the thoroughness to be expected in a Prussian military road, grades up to 3 per cent. and radii of curvature even as short as 1,000 meters can hardly be considered as unduly favorable to the attaining of transcendental speeds." This is the road in which the Kaiser is showing so deep an interest. "It is," says *The Electrical World*, "by far the most determined attack on the high-speed problem that has yet been made on either side of the Atlantic, and if skill and experience count for anything, success may fairly be predicted."

SCIENCE BREVITIES.

CHARLES H. CRAMP, the Philadelphia ship-builder, is opposed, says *The Marine Review*, to covers on battle-ship turrets. "He quote many officers who were in the fight at Santiago as expressing the opinion that there should be no top on a turret, for the reason that the ventilation is so bad, and the facilities for observation so poor in time of battle, that officers can not well direct affairs from a closed turret."

"WITH reference to the far hearing of bells," says Rev. John M. Bacon in *Knowledge*, "one most important statement to make is that their sound is extremely uncertain. Seamen, lighthouse keepers, and others, whose training makes them close observers, constantly insist on this. I have already shown how remarkably the sound of a bell may be lost in the free upper air. Against this may be quoted a statement which I have on the authority of Messrs. Mears, the well-known bell-founders. It appears that the tenor bell of the peal of St. Bees, on the coast of Cumberland, has been heard at the top of Scafell Pikes, sixteen miles distant in a straight line. This is certainly a record, and must probably be largely accounted for by the slope of the mountain. My own experience is wholly against the possibility of the hearing of a deep bell across such distance and at the height of 3,000 feet in the feet in the free heaven."

"AN ingenious device which measures the actual time a telephone has been in use, so that the company may charge the subscriber only for the actual service he has had, is the subject of a patent lately granted to Mr. Thomas Baret, of Sydney, New South Wales, according to the London *Electrical Engineer*," as quoted in *Electricity*. "The idea is that a subscriber who has but little use for his telephone will not be compelled to pay the same as one whose instrument is in fairly constant use. To this end the lever-switch of the telephone is connected with the clock or other mechanism, which shall be inoperative when the telephone is not in use; but as soon as the receiver is lifted from the hook the clockwork shall commence to operate, and will thus register the extent of time that the instrument has been working. The apparatus is so arranged that the up-and-down movement of the lever-switch shall wind up the clockwork, and thus the operation will be almost entirely automatic. A dial is provided for indicating the length of time the telephone has been in use."

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THE RELIGIOUS WORLD.

WHO WILL BE THE NEXT POPE?

THE venerable Pontiff of the Roman Catholic Church, Leo XIII., is now in his ninety-first year, and the question who will be chosen to succeed him is interesting a great portion of the human race. The New Orleans *Daily Picayune* (October 9) calls attention to the difficulty of ascertaining in advance what the result of an election will be. Not only are such elections held under conditions that prevent the giving out of any information while they are in progress, but the cardinals who will do the voting are, prior to an election, scattered all over the globe. In the absence of anything more authentic or recent to base its speculation upon, *The Picayune* mentions the prophecies of St. Malachy, which were made public in 1595. It says:

"These alleged prophecies, written in Latin, consist of brief sentences or mottoes which are supposed to characterize each Pope. The names given in this figurative way, to the number of 111, represent the number of persons who were to fill out the entire papal succession from the year 1143, when it was claimed they were written, down to the end of the Christian world.

"Of these 111 Popes, 102 have sat on the pontifical throne, while 9 more are to follow. It is claimed that the pontificates of these nine shepherds of the church will expire about 1996 . . . . . .

"Now for the forecasting of the Popes themselves. Pio Nono is designated by the term, 'Crux de Cruce,' 'the cross from the cross,' supposed to refer to the persecutions he suffered, among which was the loss of the temporal power and dominion so long enjoyed by the Roman Pontiffs. Leo XIII. is characterized as 'Lumen in Coelo,' 'the Light in the Heavens,' his armorial 'scutcheon bearing the insignia of a blazing star. The successors of Leo are thus prefigured:

"Ignis ardens, Burning fire.
"Religio depopulata, Religion depopulated.
"Fides intrepida, Intrepid faith.
"Pastor angelicus, The angelic pastor.
"Pastor et nauta, Pastor and sailor.
"Flos florum, Flower of flowers.
"De medietate lunæ, From the half of the moon.
"De labore solis, From the labor of the sun.
"Gloria olivæ, Glory of olive.
"Petrus Romanus, Peter of Rome."

M. de Nevers, writing in *The Pall Mall Magazine* for October, says *The Picayune*, mentions as prominent candidates for the pontificate Cardinal Svampa, Archbishop of Bologna; Cardinal Vannutelli, and Cardinal Ferrari, Archbishop of Milan. M. de Nevers's words are quoted as follows:

"Some years ago the favorites were Cardinals Lucido M. Parrocchi, Raffaele Monaco la Valetta, and Serafino Vannutelli. Cardinal Parrocchi made his mark during the great jubilee celebrations; he talked, like another Mezzofanti, German to the Germans, Latin to Hungarians and Poles, French to the French, and English to the English. He won golden opinions by his knowledge of the world and the charming ways of the classical Italian prelate—but only amongst foreign cardinals. His excellency Monaco la Valetta was the favorite of all those who wished for peace and abstention from politics. Cardinal Vannutelli was already then the candidate of what is called *il partito dei giovani* (the young party), an Opportunist party, whose program consists of a policy of active intervention in elections, so as to inaugurate an epoch of action through the participation of faithful Catholics in all functions of the state. Cardinal Vannutelli is said to be a stanch supporter of the Triple Alliance."

There are two more candidates of note, *The Picayune* goes on to say, who have attracted attention quite lately. These are Cardinal Angelo di Pietro and Cardinal Girolamo-Maria Gotti. The writer concludes:

"But to get back to the prophecy of the blazing star, any one of these distinguished personages might, if raised to the papal office, become specially illustrious so as to conform to the prophetic type; but, of all the names mentioned, only two may be distinguished by the emblematic insignia borne on their coats of arms. On that of Cardinal Svampa is a golden sun, and on that of Cardinal Gotti is a blazing torch. Whether these insignificant facts have any bearing on the great question of the successor of the present 'Light in the Heavens' does not appear."

AN INVESTIGATION OF THE RELIGIOUS IMPULSE.

THE *questionnaire* method of collecting data has been used during the past three years by Professor Leuba, of Bryn Mawr College, to learn the real motives for the religious practises (public and private) of as many different persons as possible. In the questions circulated he inquired into the circumstances, places, etc., exercising particular religious influence, and requested each person to give his or her most characteristically religious experience and to discriminate between religious and non-religious feelings, thoughts and actions. The questions, to use Professor Leuba's language, "were primarily formulated to bring to light the motives of the religious life of our contemporaries and were thus to contribute to a wider investigation in religious dynamics, a field of research too long neglected in favor of historical studies."

In *The Monist* (July) he submits the results of a preliminary examination of the material he has collected. A more systematic investigation is to follow. At the outset of his article he presents some general conclusions to which the examination has led him:

"The frequent inconsistencies, the unmeaning explanations given by people from whom one has learned to expect rational behavior, and the oft-recurring negative answers, indicate how little reflection is given to religion, how much it is a matter of uncontrolled impulse. To this same conclusion, as well as to the dependence of the intellect upon the will, points also the very astonishing indifference to objective truth—to the objective reality of God, for instance—to rational proof, to logical inconsistency, in people who, in other spheres of life, do not lack scientific sense. The supremacy of the fundamental life-impulses over the directions of the intellect, of the unconscious over the conscious, affirms itself with uncontestable significance in these records: not what is objectively real or what is logical, but that which ministers to the approved needs and desires, is the 'religiously' true. These records show also how the affective relations of man to the divinity have changed. Freedom and equality are in modern society the keynote of the relation of the individual to his fellow men; it seems to be becoming also the keynote of his relations to God. The feeling of freedom toward God has largely supplanted the duty-motive which the Catechisms continue to inculcate: action in obedience to God's command is out of fashion; it is what is right and what is best which is now the favorite reason for conduct. Even a certain feeling of equality, monstrous as this may seem, has passed into the attitude of the people to God: awe, reverence, worship, appear only dimly and not as frequently as is assumed, in the religious consciousness of the democratic Anglo-Saxon.

"The startling diversity displayed in these records which, after all, come from people of the same civilization, is probably what first arrests the attention. What a disparity between religion according to the councils and religion as the infinitely larger breath of life has made it! The discrepancies are not only in the externals of religious life, they show themselves in the inmost consciousness of the individual; it is often a question of different hopes and different affective needs: what is 'bread of life' to one is dregs to the other. If this fundamental diversity comes to us as a surprise, it is in part, no doubt, because we have been accustomed to the uniformity of outward religious conformity. The stoutness and persistency with which theologians have guaranteed the same spiritual food to agree with every one of the children of men, if only they would try it, has also helped to obscure the fact."

Proceeding to consider individually some of these religious ex-

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periences, Professor Leuba presents that of a young woman of college training, a communicant member of the Presbyterian Church. She says:

"My idea of religious practises may be divided into two classes: (1) Those developed by associations of early training and home life. They include acts connected with ordinances (*i.e.*, aroused by them) or performed during, or preparatory to, them. (2) Those performed to satisfy a desire for *things of permanent value;* they are not exclusive of (1) but are not always identical with them.

"As to (1) I realize the motives; they are habit, the desire for peace on that subject at home, sometimes a willingness to influence others toward a spiritual life, a feeling that it is good moral discipline to conform to the wishes of others. As to (2) I am not conscious of the motive at the time of performing them. . . . . .

"I perform public religious exercises often simply because others are doing so and I do not wish to appear refractory. Frequently it is because of a will to come into relation with a loftier personality, to make my own particular will identical with a universal will, to get away from my own selfish thoughts. As to my regular evening devotional exercises, they are partly carried on because of habit, but in a larger measure because of a feeling of need for communicating with a higher personality, or perhaps, rather, because of an intense longing for a higher experience, a purer and larger existence. . . . . .

"Neither public nor private practises are usually, at the time, done with conscious end or purpose. But afterward an end or purpose may be reflected upon, and the conclusion reached has probably a large share in molding my attitude for the next similar act. The implicit purpose or end, except when the actions are merely imitative or politic, is a purification of the feelings, a steadying of the intellect, a discipline of the will.

"I never feel inclined to religious practises in the sense of (1) unless they also include (2), altho, when at home, I teach a Sunday-school class, play the piano at Sunday-school, and act on church committees and sometimes sing in a choir.

"The circumstances and objects which prompt me most powerfully to religious activity are the following: when I am very tired of myself; the unselfish act of another person; the climax in the character development of an analytical novel; the finest parts of a piece of music; a strong dramatic presentation; when the hero or heroine commits the decisive deed for good or evil,—in short, anything which loosens one's feelings, when these are followed *by a decision* to be a person, to stand for the right sort of things, to cultivate an influence for self-control."

Another experience reported is that of a practising physician, who, asked to say whether he believed in God's interference in his life in answer to his prayers, replied:

"'How does He help me and does He at all help me?' I do not know, I sometimes believe that He does. It may be that the very act of praying is the way in which I am assisted by the divine power,—when I am speaking to God, it is God who speaks in me. It is strange that altho I do not believe in miracles, past or present, still I persist in believing that God must have some way to help me to realize more and more my ideal of divine humanity,—these spiritual thoughts and sentiments I do not regard as merely ethical, because I intimately connect them with my faith in God, to whom I feel grateful and responsible."

Professor Leuba's comment is:

"'*I do not know, I sometimes believe that He does!*' Is not this, coming from a man of scientific training who prays morning and evening, a startling confession of indifference to objective truth and logical consistency and a disclosure of the supremacy of the will to believe?"

Still another experience is that of a woman living with her husband and one child on a "run-down plantation," fighting poverty. The religious atmosphere of her youth was "family prayer and high temper." Of her Professor Leuba says: "She is a remarkable instance of triumphant optimism. Christianity is here transcended, in her estimation at least, by an admirable pagan love, nay, worship, of nature and trust in its laws. What a comment upon certain ossified forms of Christianity this record is!" The following is her record:

"The reasons that prompt me to 'religious practises' are an inherent love of life and beauty and the belief that there is no religion but Truth, and that my greatest happiness and well-being depends on making as much of it as possible my own. My 'religious practises' are my efforts to embody in myself, my home, and my children the above belief, to learn every day more of the meaning of Life and to give the Life in me the best expression. To be an inspired mother is the highest religious state I know. The most devotional life to me is to seek for the deeper meaning in every experience, reading and work, to find the message in everything. Ignorance is sin and to fear is evil. A mind continually open and ready to understand; the faith that all that comes to me is mine, to be understood and used; the belief that I am growing every day by being alive to Truth, these have superseded the childish groping called prayer. I do not ask for anything because I know all I need will come to me. All the strength, power, and wisdom of my life is within; growth is the law of my being. . . . . .

"I am never in an orthodox religious attitude. The view from my window, as I write, of fields and trees and sunshine, upturned soil that will soon give us another lesson in growth, thrills me with joy, so does a new thought, for instance, the consciousness that I am alive and growing. When my husband puts his arms around me and tells me that he loves me I feel a thrill of joy, for love is good and passion pure. Perhaps I am happiest when we look into each other's eyes and see the same truth. The love of man and woman is the greatest power in the world and inspired nativity is the hope of human regeneration. Every child conceived in love is a child of 'immaculate conception'—all these thoughts and feelings are religious to me."

The answers given by a Methodist Episcopal minister, says Professor Leuba, "bring us back to familiar statements and show how far from the old, narrow, traditional currents we have wandered":

"I feel that the performance of religious practises is a duty which I owe to God as the author of my being, the redeemer of my soul, and the source of innumerable benefits, both present and prospective. But it is also a joyous privilege to serve Him and to realize His gracious approval.

"I engage in devotional exercises for the glory of God, the cultivation of personal religion, and for the benefit of others.

"I have strong religious needs": (1) I need clear and rational views of theological questions. I secure them by close and critical study of the Bible with the best helps I can get; but I always think for myself and, hence, I have some thoughts and theories of my own; they are not visionary but logical and true, as I confidently believe. (2) I have need of much grace to keep my heart right and to go steadily forward in the path of duty and the service of God. I do this by diligently waiting upon God in the appointed means of grace and especially in secret devotion."

In answer to the question touching the circumstances which most incline him to religious practises, this minister says:

"'What circumstances?' Under the faithful and efficient preaching of the Gospel; in a genuine revival service and often in private meditation. 'What places?' In the House of God, at a really good camp-meeting, or in an earnest, enthusiastic religious service of any kind. 'What objects?' The development of my own Christian character, the edification of the church, and the salvation of sinners. 'What periods?' Always when I have a deep, rich, happy religious experience, or whenever there appears to be a special demand for Christian activity and religious effort."

A dozen or more sets of answers appear in the article for which we have not further space here. We quote, however, from Professor Leuba's closing paragraphs:

"Of all the impressions which arise from a rapid reading of the documents before us, the most constant and the one of greatest philosophical import concerns the religious impulse. The end of religion is not the worship of God as some like to put it. He is frequently not even present to the mind of our correspondents during the moments they call religious, and, when present, He is not usually worshiped. No, if we are to judge by our records, it would seem that the God who rises up before the Protes-

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tant Anglo-Saxon in his religious moods does not ordinarily throw him on his knees. That stage appears now transcended. God has remained for him the bestower of the things he wants, but the belief that adoration is an effective means of obtaining satisfaction has been to a very large extent forgotten. Could this be the result of experience? However that may be, the fact is that when God, conjured up by his needs, appears before him, his hands stretch forth in request for power or mercy, not in adoration. And, preposterous as it may seem, it is yet true that he cares very little who God is, or even whether He is at all. But *he uses Him*, instinctively, from habit if not from a rational conviction in His existence, for the satisfaction of his better desires, and this he does ordinarily with the directness and the bluntness of the aggressive child of a domineering century, well-nigh stranger to the emotions of fear, of awe, and of reverence. The truth of the matter may be put this way: *God is not known, He is not understood; He is used*—used a good deal and with an admirable disregard of logical consistency, sometimes as meat purveyor, sometimes as moral support, sometimes as friend, sometimes as an object of love."

A DEFENSE OF CASTE.

BUDDHISTIC doctrines have been expounded and defended in this country, ever since the Parliament of Religions was held in Chicago, by lectures and writers of considerable persuasive skill. Some weeks ago (October 19) we republished Swami Vivekananda's article, in which he endeavors to show that the Hindu religion really confers upon womanhood not a lesser, but a greater, dignity than is accorded by Christianity. Now a writer in *The Theosophical Review* (September) comes to the defense of the Hindu idea of caste, and maintains that Jesus himself clearly indorsed caste divisions in his interview with the rich young man. We quote from the article as follows:

"There can be no doubt that the great division of the Four Castes is founded in nature, and that in the West, as in the East, men and women come into the world with natural qualifications which mark them off from their birth as intended for Sudras, whose service to society can only be to labor for it; for Vaisyas, to trade for the supply of its needs; for Kshattriyas, to fight in its defense; or, finally, for Brahmans, who, besides all this, are qualified for the higher office of its teachers. Our first business in life is to find out for ourselves to which caste we belong. The circumstances into which we have been born do not decide this, nor can our friends enlighten us. In Wilhelm Meister's Wanderjahre, it will be remembered, there is no thought of the pupil's rank or wealth, of his parent's wish for his future; the one aim of the organization is that each lad shall be guided to find what in his talent.

"Now, the practical point of all this is that the Dharmas [requirements] of the four castes are separate and independent ideals, impossible to be blended or harmonized, and that the danger of the physical mixture of castes, which was the danger before the eyes of the old lawgivers of India, has been replaced by the far more subtle and dangerous temptation of confusion of their ideals which now rages in the East and West alike. In Europe and America the chief delinquents in this matter of the confusion of Dharmas are the popular religions, and national and private self-conceit. Buddha, as a divine teacher, and his lessons for each class—just so much religion for each as would develop him along his own line and give him his next step forward, while reserving for his special disciples the men who had left all to follow him, who had shown by this very devotion that whatever their birth they were true Brahmans, the virtues of the teacher and the saint. To one who understands this there is ample evidence in the Gospels that Jesus, also a divine teacher of the same eternal wisdom which Buddha knew, did the same. We have it distinctly formulated in the history of the young man who had great possessions. Jesus answered him as one living in the world and of the world, 'If thou wouldst enter into life, keep the commandments.' Then came the test of the caste—what he was born to do. 'If thou wilt be perfect'—in Indian language, if thou art a Brahman—'sell all thou hast and give to the poor and come and follow me.' From the foundation of the world there never has been and never will be any life for the saint but this. But his failure to respond has been entirely misinterpreted by Christian theology. The Master's words showed him that his aspiration was a vain one; that he was desiring a Dharma which was not his in that life, *his* salvation simply to 'do his duty in that station of life to which he was called,' leaving to those who were called by Jesus the sorrows and joys of discipleship. I much fear that my beloved St. Francis is primarily responsible for the later confusion, for the setting up of the virtues belonging to the Brahman ascetic as necessary for the salvation of the laborer, the shopkeeper, and the soldier, which is the deep-seated foundation of the contempt of the modern man of the world for what he is led to believe is 'religion,' and also the root of the hardened and unlovely self-conceit with which a modern evangelical looks down upon a world 'lying in wickedness.' In his day Jesus rebuked a class who bound upon others a burden which can not be borne, and which they themselves would not touch with one of their fingers. Our modern Pharisees are better in this respect. They honestly put their own shoulders under the crushing burden of that higher Dharma which is not theirs; but the mischief they do is not diminished thereby.

"In India the harm done by the missionary effort has been precisely to aim at this confusion of Dharmas as the 'one thing needful.' A Hindu who becomes a Christian has lost caste in a far deeper and more serious sense than even those who excommunicate him can understand, and the more sincere his renunciation of Hinduism, the more completely are the foundations of his spiritual life broken up. How far the possibility of a Hindu's 'conversion' may be taken, not as an isolated eccentricity, but as a symptom of serious decay in the deep roots of the spiritual life of those he leaves behind, is a matter for the meditation of those whom it concerns."

UNION MOVEMENT IN THE PROTESTANT CHURCHES OF GERMANY.

THERE is no such an organization in existence as the Protestant Church of Germany, but there are no fewer than four dozen separate Protestant state churches in that country, each a distinct corporation, and none having any official connection with the others. Since the Fatherland became a political unity in 1871, a movement to unite German Protestants has found many advocates. Recently the matter has been again discussed in a number of influential church bodies, and the *Chronik* (Leipsic) furnishes some interesting details on the progress of the agitation. From this source we glean the following details:

It has all along been a matter of keen regret that the political disruptions of Germany have caused the separate organization of so many state churches and churchlets. The late Professor Beyschlag, of Halle, had for years been the protagonist of a movement looking toward a confederation of the German churches, so that these, instead of being so sadly divided, would present an undivided front to the aggressions of Roman Catholicism and could develop their strength as one body. The result has not been a united organization, but a federation of the state churches, these to maintain their confessional status and largely their organization, the United Church to be ecclesiastically what the empire is politically. Decided progress has been made toward the consummation of this ideal, especially by the largest and most influential church body in the country, the General Synod of Prussia; and this has been warmly seconded by the Synod of Würtemberg and other bodies. The opposition comes chiefly from the conservatives, who fear that such a union of forces would interfere with their peculiar teachings. As at present constituted, there is but one bond of union between the churches, and that is the Eisenach Conference, or biennial convocation of representatives of the state churches, altogether unofficial and nothing but an advisory body. In case the propaganda for the confederation goes through, there will be a body of this sort, but it will be official and will have restricted legislative and executive powers.

A new impetus has been given to the movement recently, the *Chronik* goes on to say, by the adoption, on the part of the Sax-

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ony Synod, of twelve propositions of two leading Leipsic theologians, Drs. Pank and Rietschel. These propositions developed more fully the objects of the federation. The most interesting of them are as follows:

The confederation of churches in Germany shall have as its purpose: (1) The preservation and defense of the rights and interests of the whole Protestant Church against the attacks of the Roman Catholic Church; (2) the official representation of the Protestantism of the country in its dealings with the political powers; (3) the defense of the state churches against the inroads of sects and religious agitations from abroad; (4) the case of the German Protestants who are estranged from the church life of the country and of those who are scattered in non-German countries or in the colonies.

The presidency of the federation, according to this same plan, is not to be in the hands of any particular state church, but is to be determined by vote. The management of affairs will be in the hands of a separate executive committee, the membership of which shall be in proportion to the strength of the churches. The movement is thought to be gaining strength and may result in a United Protestant Church of Germany.—*Translations made for* THE LITERARY DIGEST.

IS THERE A SCARCITY OF PREACHERS?

THE general assertion that the number of candidates for clerical orders and for the ministry is growing smaller is seemingly open to debate. We quoted (October 19) one writer who gave statistics indicating that there is a decreasing supply of preachers in the Presbyterian and Congregational churches, and we noted also the considerable correspondence of late in English religious and secular journals that implies a scarcity of candidates for ordination in the Church of England. This is now made the subject of comment by the London *Saturday Review* (October 5), which, in the course of its editorial treatment of the recent Anglican Church Congress, says:

"Pressing problems, again, are before the church which no patching or remodeling of machinery will help her to solve. With a lapsing population and a birth-rate which exceeds the death-rate by nearly a thousand a day, the church finds her priesthood diminishing by leaps and bounds. The causes usually assigned for this alarming fact, such as modern doubts, the competition of other professions, the fast-falling subsistence for a clergy, and so forth, are true enough. But a deeper cause must be looked for. There can be no doubt that while the church movement has done its work in elevating the standard and tone of religion, in doing away with abuses and creating an efficient machinery, its force as an enthusiasm is to a great extent spent. The trumpet-call has died away, the romance, the sentiment, the glamour of the awakening revival have worn off. Of course honeymoons must be succeeded by humdrum years of wedlock; but thoughtful churchmen are aware of a certain failure in the Anglican system and spirit to touch the deeper idealism of the human heart. Her bishops never seem quite to believe in her divine attributes and authority. The church appears always too much afraid of the modern temper either to guide or to resist it, afraid to claim the submission of the will or the sacrifice of her children's selves. There was a time since the Reformation when her rulers, temporal and spiritual, gladly mounted the scaffold in defense of her faith, and then she did not lack the loyalty of England. But a church which ceases to be feared ceases to be loved. Were there a more supernatural atmosphere round the Church of England we should not hear of a failure to find men for the ministry or for the religious life, or of eighty per cent. of the manhood of our towns never entering the church door. Nor would there be leakage to Rome and to the more imaginative forms of dissent. Let the Church of England appeal to the higher conscience of parents and of sons, plainly offering to her servants for the first seven or ten years poverty, celibacy, and obedience. Let her insist on a thorough training of character and intellect before ordination, and go to her laity with a large financial scheme for such training at one end of the clerical career and of pensioning the disabled at the other end. Let her regulate (as the Wesleyans do) the liberty of ministerial marriages, and relieve those who marry within those regulations of anxiety about provision for widows and orphans, and to some extent about education of children. Let her not make a fetish of 'moderation' or be too much afraid of the newspapers. Then we may prophesy the reassertion of her position as the divinely appointed guide of the English nation, the church which nursed at her knee an Alfred and gave her laws to be the foundation of the laws of England."

Referring to the reported decline in attendance in the theological seminaries of the country, the Boston *Herald* (October 12) states that the Catholic seminaries are holding their own, "and in not a few cases, despite their lengthened courses and increasingly severe tests for admission, are finding an overabundance of eligible candidates." *The Herald* discovers a reason for the facts as alleged, in the following paragraph, which it quotes from the Boston *Pilot:*

"The more than 3,000 young men already studying for orders —these figures take no account of candidates in foreign seminaries or in religious congregations—and the hosts who aspire to follow their example, know that they are preparing to become part of the teaching church, and not of any doubting and disintegrating sect. The failing of faith in the divine revelation as embodied in the Bible—once the capital stock, so to speak, of all Protestant bodies—has brought many of these to spiritual bankruptcy in the minds of their followers. The principle of private interpretation has gone the length of its rope. The more intelligent non-Catholics refuse to be straitly bound by Bible, confessions, or formularies, and have made for themselves an eclectic religion. What is the use of a definite theological training in a creed which is unpreachable except to empty benches? Moreover, what certainty of an honored place lifelong, and a continued, even tho modest, maintenance?"

That the facts as alleged by *The Herald* and *The Pilot* are called in question in certain quarters is shown by the following editorial paragraph in the New York *Sun* (October 19):

"A Methodist minister writes to us complaining that we did injustice to his church in saying that recruits for the ministry are falling off in all the Protestant churches. So far from there being any such diminution among the Methodists, he tells us, there is actually 'a steady increase.' In support of his assertion he calls our attention to a report in the *Zion's Herald*, which shows that the Methodist School of Theology of Boston University never had so many students as are now enrolled, and that in the two other theological seminaries of the denomination, the Drew, at Madison, N. J., and the Garrett Biblical Institute, at Evanston, in Illinois, the attendance is undiminished. Speaking of the Boston school, the *Zion's Herald* remarks that a visitor will find there 'an average intellectual force and a common religious zeal which recall nothing so much as the Holy Club in old Oxford.' We gladly make the correction; but to it add the confirmation of our general assertion which is afforded by a remark in the *Zion's Herald* that the Congregational Andover Theological Seminary 'commences the new year with twelve students and nine professors'; whereas at the Boston Methodist School 'the enrolment on matriculation day had already reached 187, surpassing all previous records.'"

SOME of the daily newspapers of Baltimore and Philadelphia have refused for some time to issue Sunday editions. Early in October, however, the Philadelphia *North American* came out with a Sunday edition and its example was followed by the Baltimore *Sun*. In announcing the innovation *The Sun* defends itself as follows: "While fully honoring the sincerity of those who still oppose the publication of Sunday newspapers, we believe they are mistaken in the view which holds such a publication to be an evil *per se*, and which places in the same condemnation a well-conducted and moral journal with those which are wholly frivolous and sensational. In our opinion it is not so much a question of the particular day on which a newspaper is issued as it is the kind of newspaper which is issued. An unclean and demoralizing journal is an evil on any day of the seven, and a newspaper which helps to improve the world is a blessing, whether published on Sunday, Monday, or any other day."

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FOREIGN TOPICS.

THE FATE OF CZOLGOSZ AS VIEWED ABROAD.

IN commenting on the trial and conviction of Leon Czolgosz, for the assassination of President McKinley, most European journals refer approvingly to the "short, sharp" way in which the conviction was brought about. The legal process was admirable, says the *Journal des Débats* (Paris,) and merits the imitation of European courts. The assassin received full justice, but "no sickly, sentimental delays." René Lavallée, writing in the religious review *Correspondant* (Paris), declares that Czolgosz has plainly shown Socialism to be the root from which Anarchism springs, and that to eradicate Anarchism the nations of the world must uproot Socialism. *The Daily Chronicle* (London), on the other hand, observes:

"The Socialist, with his fervent zeal and generally impracticable theories, is only a Liberal bitten with the fatal desire to ticket himself afresh. The Anarchist—and this is the point to be chiefly noticed—is in no way a further and natural development of the Socialist. He is something entirely different in kind."

The Morning Post (London) speaks of the "unequalness of compensation in the deaths." It says:

"President McKinley lingered seven days in pain, and his assassin will be mercifully and swiftly executed by electricity; but if the conditions seem unequal, if the life of Czolgosz should appear an inadequate compensation for the life which he took, a reconciling reflection supervenes. President McKinley lives for all time in the grateful recollection of the peoples of two continents: the name of his murderer is execrated, and his memory blotted out. There survives only the resolve to hunt down his species without mercy, and to release the new century from the burden which oppressed the concluding years of the old. . . . The blood of Elizabeth of Austria, of Humbert of Italy, and of William McKinley of the United States, to go back but three years in history, cries aloud from their untimely graves."

Czolgosz really killed because he envied, observes *The Spectator* (London). His only defense is that one man "can have no right to service and attention while another has none,"—an opinion which would make of friendship a capital crime. "*That* secures service and attention as much as money does. It used to be believed that human character was an unchangeable thing, but sympathy is to a great extent a modern virtue, and envy has risen into a motive power of the first strength." To call this man an Anarchist is to insult human nature, says *The Outlook* (London):

"The man is such a weakling morally and intellectually, as to be incapable of assimilating any reasoned theory of action, even when it is of the deleterious nature of so-called Anarchism. His best reason for shooting Mr. McKinley was that he 'did not believe in one man having so much service and attention while another man has none.' Obviously the remedy he should have striven for was the removal of the service and attention; whereas he proceeds to shoot the object of it. This taint of defective common sense is the mark of the murderous political Anarchist. He is mostly a youth of low intellectual type, in nearly every case fresh from some meeting where doctrines of political equality are spouted from foaming mouths, whose simulations of rage are translated by him into murder. Anarchy would fain abolish marriage as well as authority, and it seems as reasonable for the disciples of Anarchy to shoot all married persons as to kill all rulers."

The Medical Press (London), in an article on "The Psychology of Assassination," reviews the history of the killing of the world's rulers, in the course of which it remarks that "one of the most startling examples of the meeting of extremes in all our terrestrial affairs is offered by the fact, which the history of the last quarter of a century goes to prove, that the respective heads of the absolute despotism of Russia and of the unlimited democracy of the United States of America occupy the most unsafe position of any public men." Behind the whole history of such deplorable cases, concludes this medical journal, lurks the moral of the "Vanity of Human Wishes," the hitherto complete failure of establishing upon earth a reign of complete "Peace among men." Poverty, misery, and discontent will as surely be met with in the most advanced democracy as in the most absolute monarchy. So will their consequences, physical and moral. "The materialism and utilitarianism of the present age have aimed, and with a considerable amount of success, at stamping out all the higher emotions, as their features and results were visionary and unpractical. Superstition and even faith were to be extinguished, as enemies to reason and physical truth."—*Translations made for* THE LITERARY DIGEST.

SIGNIFICANCE OF THE AMEER'S DEATH.

CONTINENTAL European journals generally look upon the death of Abdurrahman, Ameer of Afghanistan, as a grave loss to Great Britain and a real menace to the continuance of cordial Anglo-Russian relations. A friend of England—especially as long as his annual stipend was forthcoming from the Indian Government—this monarch ruled his warlike and impulsive subjects with an iron hand, and kept such order that, as he himself declared in his autobiography which was so favorably commented upon in England a few years ago, a "ewe lamb might travel all over Afghanistan without fear of harm." Of his abilities and character, the Manchester *Guardian* says:

ABDURRAHMAN, LATE AMEER OF AFGHANISTAN.

"He succeeded to the throne of a country distracted by civil war and exasperated by foreign invasion; for many years before his death it had enjoyed peace such as it had not known for generations. In 1880 Afghanistan was little more than a geographical expression; after ten years of Abdurrahman's rule it was a nation. Before him, its only politics were those of rebellion and assassination; Abdurrahman leaves behind him a scheme of foreign policy shrewdly conceived in its general outlines and supported in all its detail by years of patient administration. Few rulers have ever had to hammer a state out of

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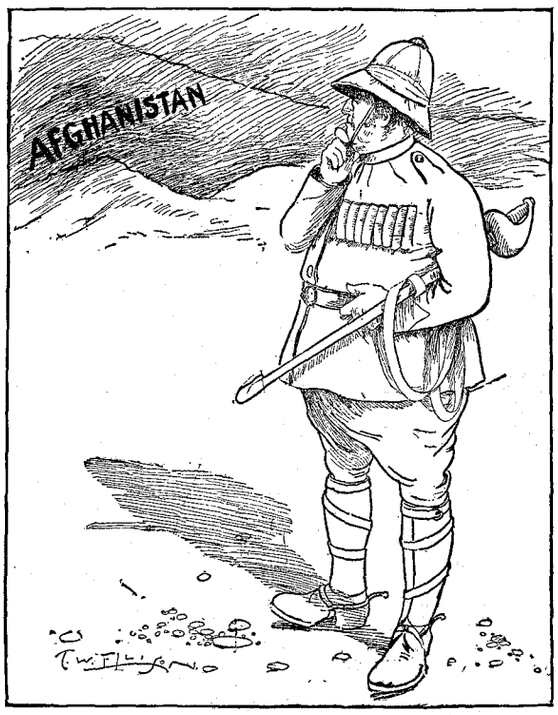
such rough and unpromising material as the Afghan people. . . . An ardent patriot, but conscious of his country's faults and weaknesses; capable of almost incredible cruelty, yet full of the highest and most philosophic conceptions of the kingly office; a man of action and intensely practical genius, yet with a strain of mysticism and romance in his nature; superstitious, and yet a determined foe of priest rule; deeply interested in modern science and mechanical progress, anxious to use these weapons for the advancement of his country, and yet never forgetting for a moment that they were all double-edged tools, which must be employed with caution by a young country surrounded by pow-



A DARK CLOUD.

JOHN BULL (in meditation): "Wish I had this South African business finished." —*Newcastle Weekly Chronicle.*

erful and ambitious neighbors, Abdurrahman was a born ruler of men, one of the great men of action who can exalt the gifts of mother-wit and rich common sense into positive genius."

His foreign policy, says *The Guardian* further, was singularly simple and straightforward. Afghanistan was compared by the Ameer to "a goat between the two lions" Russia and England, or, again, to a grain of wheat between two strong millstones of the grinding-mill. "How," he asked, "can a small power like Afghanistan stand in the midway of the stones without being ground to dust?" The answer was that one of these powers must be the protector against the other.

The *Pester-Lloyd* (Budapest) has a leading article on the Afghan succession by Professor Vambéry, an Austrian economist. This writer considers the Ameer's death a severe loss to England. During his lifetime, says Professor Vambéry, Russia suspended her aggressive policy toward the South. But she still kept busy.

"The extension of her railway system from Merv to Kushk, a few miles from Herat, and the annexation of a large part of the Pamirs were flank movements to promote her designs. For a long time past Russian politicians have made no secret of their desire to make the northern spurs of the Hindu-Kush the frontier between Russia and Afghanistan. This would involve a partition of Afghanistan, Russia taking the northern half, while England would take the southern half. Owing to a just appreciation of their interests, the English have hitherto declined to fall in with this scheme. . . . They have agreed to and always maintained the complete territorial integrity of the late Ameer. The question now arises—first, whether, in view of the unaltered situation under his lawful successor, the English will maintain this guarantee with armed force; and, secondly, whether the Russians will not take advantage of the unavoidable confusion to bring forward the pretender, Ishak Khan, whom they have long held in readiness."

The prospects, Professor Vambéry believes, are by no means favorable to England. Prince Habibullah, altho lawful successor and a capable man, will be exposed to tribal discontent and harem intrigue. Russia may consider this the propitious moment for beginning her long-delayed advance.

"Both powers stand face to face on the scene of action ready for battle. During the nineteenth century every step made by Russia to the south has led to a corresponding advance of the English toward the north. Both rivals have collected the necessary material, each at the present terminus of its own railway system. Were the Russians to set about extending their line from Kushk to Herat, the English would at once reply by continuing the British Indian railway to Candahar. Consequently, the events of the immediate future in these regions . . . imply the commencement of a struggle which has been preparing for a century, and the result of which will be of immense importance for the fate of the whole human race."

Russia, says Professor Vambéry further, is not too busy in China to forget Afghanistan. Then the patience of the English is exhausted: "They must either permit their covetous opponent to approach the immediate vicinity of their Indian frontier, which is not quite safe, or they must call upon him to halt, and resist his advance with all the force at their disposal."

The French press accuses Lord Curzon, Viceroy of India, of being "too imperialistic for the peace of the world at the present juncture." But, as the *Journal des Débats* (Paris) says, there seems to be no indication of undue haste or excitement in either London or St. Petersburg. Other journals, like the *Temps* and the *Siècle*, defend the course of Russia in Asia, the latter remarking that "since Russia has always kept her pledges to Great Britain, why should Englishmen doubt her faith now before they have any cause?"

The pacific intentions of the Russian Government and of the Czar himself, says *The Saturday Review* (London), are beyond question. It continues:

"But unfortunately the movements of Russian force have not always been consistent with the declarations of Czar or ministers. On the remote borders of the empire they have not even always been initiated or controlled by the avowed policy of the central government. A certain school of military adventurers have long and persistently declared India to be the true objective of Russian advance in Central Asia. Their forward action has, if successful, been adopted—if unsuccessful, disowned by their superiors. In this lies a risk which it would be foolish to ignore. For two years past a strong Russian force has without any apparent reason been massed at Kushk, the southeastern terminus of the Trans-Caspian Railway, on the very borders of Afghanistan and within striking distance of Herat. Its presence, in the view of Afghans, is a danger if not a menace to their independence. When the armed forces of two nations stand opposed to one another under such conditions there is always imminent danger that the rash act of some irresponsible subordinate may fire a train. Momentous issues depend on the power and determination of the Russian Government to restrain those border officers who would like to realize the dreams of Skobeleff."

Our duty at least, says *The Times* (London), is plain:

"We have guaranteed Afghanistan our support in the event of aggression, and the best way to remove any temptation to aggression or to intrigue is to afford prompt and firm countenance to the legitimate heir to the throne of the Ameer, the nominee of his father and the favorite of the nation."

At all costs, says *The St. James's Gazette* (London), arguing in the same strain, "the independence and integrity of the buffer state must be preserved by us, and possible complications in Afghanistan demand the return as speedily as possible of the troops lent by India for the South African campaign. The new crisis, it is to be hoped, will arouse the Government from their

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beds of amaranth and moly, and stiffen their backs to finish off the job in South Africa quickly and cleanly." *Reynold's Newspaper* (London) regards the annual payment to the Ameer by the Indian Government as "a disgraceful piece of bribery." It says:

"Abdurrahman, tho originally a *protégé* of Russia, was bribed to the tune of many thousands a year to transfer his allegiance to Great Britain. The heavy subsidy paid to him by the Indian Government was an annual charge upon the revenues squeezed out of a famine and plague-stricken people. Abdur utilized the money in the construction of arsenals and forts and the accumulation of great stores of arms and ammunition, which would all come in handy for the Russians should they be provoked into a quarrel with this country and march their armies across the Afghan frontier. We question the wisdom of the buffer-state policy."

The Globe (Toronto) declares that probably nothing marks the strength of the late Ameer's position in Afghanistan and his "grip" on the tribes more than the fact that he was permitted to die a natural death. Every one who came into contact with Abdurrahman, says a writer in *The St. James's Gazette*, was deeply impressed with his shrewdness and ability. Speaking of his personal appearance, this writer says:

"His face, somewhat coarse and heavy in repose, lighted up when he smiled in a very winning fashion, and his eyes were full of fun and vivacity. His conversation showed him at once to be a man of much information and knowledge of men and the world; his estimate of the character of the persons regarding whom we conversed was reasonable and shrewd; while through his whole bearing there was clearly visible much natural humor and bonhomie."

The late Ameer was a close student of international politics. On one occasion, says the writer above quoted, the respective forms of government throughout the world came up for discussion, and Abdurrahman thus delivered himself: "I have heard of the Liberal Government in England, Democracy in America, and other so-called free institutions in different countries. I disapprove of them all, as no nation left in the enjoyment of freedom to such an extent can last any great length of time. If anything of the sort were adopted in my country, there would be an end to anything like stable government."—*Translations made for* THE LITERARY DIGEST.

A DUTCH APPEAL TO PRESIDENT ROOSEVELT.

AN open letter of eighteen columns, entitled "The Law of Nations and the Law of Humanity," addressed to President Roosevelt, appears in the *Algemeen Handelsblad* (Amsterdam), written by Charles Boissevain, managing editor of that journal. The letter is in English, and is a recital of the sufferings endured by the Boers of the Transvaal, "under the injustice and brutality of England," and an appeal to Mr. Roosevelt to offer the good offices of the United States to end the war.

"We, the citizens of the country of your ancestors, Mr. President," begins M. Boissevain, "are very sore of heart because of the terrible sufferings of our brothers and sisters in the Dutch republics of South Africa. . . . But, not being able to offer them any aid, I long to claim for them the sympathy of your strong nation, and dare to ask you for a word that shall be a deed." The case of the republics is the case of all the small, free nationalities of Europe, he continues, because "English precedents are apt to make a new law for the nations. . . . The remorseless abuse of its power by England threatens us all." He does not write, he declares, as an enemy of England, whose greatness all Hollanders admire, but "because of the moral darkening of Gladstone's England." Hollanders, he says further, know more about the war than any one else in either Europe or America. "Tho England controls the cables, we have hundreds of banished or escaped men and women from the republics and Cape Colony among us. . . . The truth that the English try to smother is smuggled to them in letters from over the sea, and so it reaches us in our common tongue, in the language of the Bible of both Boer and Hollander." Lest Americans "be deceived by the lies of the oppressor who is trying to kill a free people," M. Boissevain recounts the whole story of the war and the events which led up to it. From the very beginning, he says, this British war against the Dutch republics has been and is "a war of mutilated despatches, deceiving half-truths, suppressed or selected and manipulated facts, and lost opportunities for peace. These facts will one day be understood by the credulous British democracy, which has been so ignominiously kept in the dark by their statesmen and journalists." He reviews the course of England in the American Revolution, and quotes copiously from British statesmen and English Liberal journals of to-day in support of his contention that the present war is contrary to the British love of justice and fair play, "to say nothing of the horrible travesty of liberty and self-government." Addressing President Roosevelt, he says:

"From your writings I know, Mr. President, how you share old England's love for and believe in liberty and self-government.

"The great name you won in the United States by your character and deeds has given me the courage to write this letter to you.

"For you have never subordinated the pure principles of honesty and justice to the baser interests of party, and therefore you will understand our country's passionate craving for justice.

"Your fellow citizens believe in the high idealism of your policy, for they know from your deeds and writings that you aspire to a larger and nobler life for your country. And that life you can only strengthen and exalt by protesting against England's breaking that international law, which protects the weaker states and enables them to defend their libetty against aggressors."

"Calling out for justice" in the case of the alleged hanging of Boers at Dordrecht, M. Boissevain says:

"Abraham Lincoln had the technical right to hang and imprison the Southern rebels, but he wisely decided that such a course was neither just nor expedient, and he treated the Southerners as ordinary prisoners of war. But the cruel hangings of patriots at Dordrecht and Middelburg, the ruin produced by the lawless brutality and outrage on outrage would drive into rebellion the most cowardly set of men that ever peopled the earth. Which, Mr. President, you know our race is not!"

How, he asks, can Americans hear of Lord Kitchener's reconcentrado operations without shuddering? Quoting a London daily as saying that there is no parallel in history to "the process of extermination" in the refugee camps, he asks, "May this go on? Will America sit passively watching the children sink under disease? Will the farmers in America not shout to Mr. Chamberlain that he stands responsible before the world for the lives of the prisoners?"

English Comment on Roosevelt and Booker T. Washington.—President Roosevelt's course in entertaining Mr. Booker T. Washington at dinner at the White House is calling forth hearty commendation from a number of English journals. *The Daily News* (London) remarks that the bitter criticism which has come from the Southern press is "clear evidence that, in spite of the war and its results, the social sentiment throughout the Union remains the same, and that there is a far wider gulf fixed between blacks and whites in the New World than in the Old." Mr. Roosevelt's course, *The News* believes, will be "likely to rend the Republican party." It continues:

"The courage of the President will certainly not be misunderstood over here, where his career is being watched with the closest interest. We doubt, indeed, whether any English Government would have extended the franchise to a great black

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population as the American Federal Government did after the war. But, on the other hand, Englishmen do not share that physical aversion from the black which has resulted in America from the curse brought in that land through slavery. The lynchings of the Southern States, which are recorded in America as ordinary every-day incidents, would provoke here a profound horror. The sudden outbursts of mob passion against the blacks which occur at election times in American cities seem unintelligible to us. They are probably due to the defiance of race sentiment by theoretical politicians. The wisest course that President Roosevelt can pursue is to cultivate a human kindness between the races, and that, it would seem, is what he is engaged in doing."

The President is giving the American people a taste of his quality, says *The Spectator* (London), and an excellent, manly quality it is. He has the admiring commendation of most Englishmen, is the comment of *The St. James's Gazette*.

THE PAN-AMERICAN CONGRESS, THE UNITED STATES, AND ARBITRATION.

THE Pan-American Congress which is now in session in the City of Mexico will find two questions of absorbing interest, and perhaps of disruptive power, before it. The relations of the various Latin-American countries to the United States and the matter of international arbitration are both likely, in the opinion of many Spanish and South American journals, to make a great deal of disturbance in the Congress. The general opinion of the South American states is represented by a recent editorial in the *Tribuna Popular*, of Montevideo, Uruguay. Says this journal:

"The conduct of the United States in the affair of the Pan-American Congress in Mexico will surprise no thinking person. It is but the natural unfolding of North American policy. . . . In proportion as this mighty nation became secure [from European domination] it became bold. It has no army, but it has money, will, and genius. In a twinkling it can make ready what may be necessary, and disturb profoundly the best military calculations, even as France confounded and defeated them in 1789. North America, indeed, is a permanent revolution. . . . The United States move on inevitably toward being the center of a powerful empire. Spain has already been forced to cede them Cuba, the Philippines, and Porto Rico. To-morrow England will have to look on at the annexation of Canada, an event as inevitable as all others which take place in this world, and, in spite of its unconstrained appearance, as certain as any physical or chemical phenomenon. The retort is larger, that is all. . . . This prospect may be discouraging to those who believe in the intervention of divine Providence, and, further, in human free will to make history. But such is the way of nature. . . . Chile has assaulted her neighbors and naturally fears that he conquests may be deprived by sentimental declarations of the character of definite historical facts sanctioned by international ethics. The United States must do the same. Without taking much account of it as yet, they are in the preparatory phase of imperialism. . . . The moral of all this is that life is a battle of wild beasts, and mankind must become like wild beasts. In international politics tenderness is a symptom of decay. . . . Chivalry could once make its ideals triumphant and then we gave it our heartiest applause. But when to the ideals of chivalry are opposed force, intelligence, electricity, maximite, one must change his course or perish. . . . Certainly the congress of Mexico . . . may already be considered ruined. . . . It has been wounded in its independence. Unless appearances are very deceptive, this wound has been inflicted by the very hand which was interested in giving it efficiency and fame, and this wound is equal, with an assembly of this character, to that inflicted by a bullet in a man's heart."

The *Epoca*, of Madrid, believes that "the assembling of the Congress will sound the knell of South American independence." For, it says, in view of the questions and concessions involved, the actual independence and sovereignty of each state is certainly diminished. These principles of sovereignty which the delegates of the minor republics have tacitly surrendered to "the Union of the North," will surely be monopolized by that Power, "which has already assigned to itself the initiation of the program, together with some of the rights of representation; and, what is still more alarming, beneath the mask of an universal consent—all the rights of intervention!" Still alarmed, this Madrid journal continues:

"To-day, as in 1889, the idea which inspired President Garfield to unite all the new nations of the whole continent and allure them, in the name of fraternal and humanitarian sentiments, to consider the principles of arbitration, as the means of preventing war between sister republics, and thus to improve among themselves family relations, will result in a complete failure. The first failure has been ascribed to the tendency associated with this generous proposition to adopt the policy of Mr. Blaine, the American Secretary of State, which was to include in the deliberations all classes of industrial legislation, customs-house dues, and general commercial undertakings. . . . This policy was really a threat to coerce the whole of the Americas of both languages into a '*Pan-American mercantileism Yankee*,' or a kind of American Zollverein. This left to the Latin-American republics nothing more than to subordinate their entire independence to the imperious protectorate of the United States, which arrogates to itself the right of making void their personality, and, finally, absorbing them completely."

The *Mercurio* (Valparaiso) advises a constant watch on the United States. The great republic of the North, it declares, must be watched even suspiciously whenever it issues any invitations to South American nations to participate in any sort of conference, "in order that there be no discussion, nor intention of discussion, of other subjects other than those included on the program."

Any sort of commercial arrogance on the part of the United States, says the *Prensa* (Buenos Ayres) will be vigorously resisted in all South America. This Argentine journal continues: "Argentines, Peruvians, and Bolivians will not forget that the United States have abdicated in favor of Chile upon the question of arbitration, and thereby given up their former views. This will be a very important cause for the failure of the congress."

The *Notizia*, of Rio Janeiro, however (published in Portuguese), strongly protests against the idea that, in inviting the South American nations to a conference, the United States intends "to display before the world the spectacle of their discordancies, their hatreds, and their weaknesses, elements which compel them to exist in a state of vacillation betwixt anarchy and tyranny, without one generous desire to unite themselves in peace." The *Notizia* does not apprehend any interference by the United States in purely South American affairs. It says:

"The South American peoples are not only provided with the labor and capital necessary for their development, but these countries also have sufficiently proved to the world at large that they are capable of independent self-government, and are equal to the settlement of their differences without foreign dictation. The delegates authorized to represent the Latin-American nations are fully capable of judging and deciding upon such questions as may be submitted to them in the Pan-American Congress."

The core of the difference over the question of arbitration is, in brief, the unwillingness of Chile to give up the provinces she conquered from Boliva and Peru in 1882-83. As a result of the war of that year Bolivia was deprived of her maritime provinces and Peru of her coast territory in the south. According to the treaty of peace Chile was to hold these territories for ten years, at the end of which time the inhabitants of the districts in question were to decide by vote to which country they should permanently belong. The ten years expired in 1894, but the vote has not yet been taken, as Chile does not care to run the risk of losing the provinces. There is, moveover, a dispute as to those entitled to vote. Bolivia and Peru deny the right of the Chilian settlers in the provinces to have a vote, and also charge the Chilian Government with pursuing a deliberate policy of "Chilenization"—sending settlers into the disputed territory to influence the vote. Chilean journals have repeatedly declared that their Government would not participate in the congress if the arbitration idea was made applicable to disputes now pending. In all future questions Chile is willing to submit to arbitration. Peru and Bolivia, on the other hand, hope to gain from arbitration. The *Temps* (Paris) warns the disputants to patch up their differences. The only possible way to resist North American encroachments, it says, is by South American union. Even then successful resistance may not be possible.

The *Epoca* (Madrid) believes that the whole congress is doomed to failure. It says: "If before the murder of President McKinley the congress at the Buffalo Exposition failed utterly, what more can be expected of the assembly in the City of Mexico?"—*Translations made for* THE LITERARY DIGEST.

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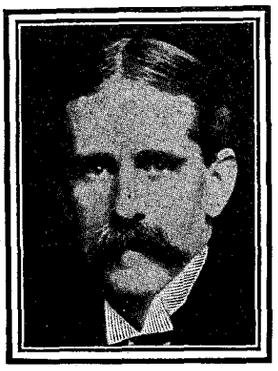
NOTABLE BOOKS OF THE DAY.

LOVE AND THE STORY-TELLERS.

THE RULING PASSION. TALES OF NATURE AND HUMAN NATURE. By Henry Van Dyke. 12mo, cloth, price $1.50. Charles Scribner's Sons.

DR. VAN DYKE has enrolled himself among the newer school of prophets who deny that there is but one real passion which deserves to be represented in the art of fiction. Besides love, which gives the required intensity to the moments as they pass, he would urge the claims of music, nature, children, honor, strife, revenge, money, pride, friendship, loyalty, and duty, and has written these short tales to illustrate his contention. The artistic difficulty he had before him was to display anything deserving of the name of passion within the four corners of the *conte*. Only a few of the greatest masters have succeeded in so difficult a task, and it can not be said that Dr. Van Dyke has ranged himself by their side in this volume. It is true he has shown in the first tale, "A Lover of Music," the unifying influence of such a love on the life of Jacques Tremblay; but he has contradicted his main thesis by making this passion really subordinate to Jacques's love for Serena. So, too, in the last story of the series, "The Keeper of the Light," love still exerts its sway in contrast to the passion for duty which motivates Nataline's conduct.



HENRY VAN DYKE.

Tho, however, these tales fail to carry out the artistic motive for which they were written, they claim and deserve attention on their own merits. Dr. Van Dyke is of Wordsworth's school, and rightly considers that the elemental passions are best displayed in the lives of simple folk, and he has sought for his material in the French Canadians, who still retain so much of old-world stability. In a measure his hero is the typical "Canuck." In so doing, Dr. Van Dyke joins himself to the school of Local Colorists, who are depicting, on the canvas of the novelist, the various social landscapes of this manifold country. He is in every way a most worthy recruit. He knows his subjects as they live and move, from having lived with them as one of themselves during his many fishing trips, of which these pages contain many delightful reminiscences. As a rule, he keeps away from the tendency to "tag a moral to a story," against which he prays in his very effective request prefaced to the volume. But not always; the tale entitled "The Gentle Life" is nothing but a lay-sermon supposed to be spoken by the shade of Izaak Walton. Perhaps the most effective of the stories is that entitled "The White Blot," which has something of Hawthorne's weird charm, and shows Dr. Van Dyke's powers at their highest mark. As might have been anticipated, it is in the least intense forms of life's passions that Dr. Van Dyke finds his most congenial field. He paints best in neutral tints.

Altho Dr. Van Dyke must be regarded as having failed in his main purpose, he has shown in these tales a subtle knowledge of the human heart and a power of portraying its hidden motives, for which his previous work had scarcely prepared us. They are the work of a true, if not of a great, artist, and will give genuine pleasure to all lovers of still life.

"ELIZABETH" AS LADY BOUNTIFUL.

THE BENEFACTRESS. By the author of "Elizabeth and her German Garden." 12mo, cloth, 444 pages, $1.50. The Macmillan Company.

IN default of revelation of her identity, we must continue to confound the unknown author of the "Elizabeth" books with her heroine, and think of each addition to the series as autobiographical.

In "The Benefactress" Elizabeth changes her name to Anna, but still remains the same gentle, womanly wise character that captivated our hearts in her "German Garden" and on her "Pious Pilgrimage." And the change of name is particularly unfortunate when it is recalled how reminiscent "Elizabeth" would have been of the charitable saint of the Wartburg.

Anna is a youg Englishwoman who has been relieved of dependence upon her rich and vulgar sister-in-law by a legacy from a German uncle. This consists of an estate in the flat, monotonous region of Pomerania.

The "horrid, gloomy, damp wilderness," as the sister-in-law calls it, is, however, dear and beautiful to Anna, because it is "God's country"—nature—and her own charge. As its trustee, she resolves that its enjoyment shall make others as happy as it has made herself. She seeks through advertisement twelve companions from among unfortunate ladies of good birth. The first three that are selected so occupy her time and wear upon her sympathies that no more are chosen. The petty spite and pitifully open intrigue displayed by the recipients of her kindness are described by the author with a subtle insight that lifts the story from even that high artistic form, "the comedy of manners," into the rare region of the comedy of pathos. Anna discovers that she has escaped from involuntary dependence only to endure a more intolerable one of her own choosing. Her emancipation, with which the book closes, will bring relief to every reader, tho there are those who will object to the manner of its accomplishment, viz., marriage to the "good man" that Uncle Joachim had in mind when he left her the legacy. The original position of Anna on the subject of woman's independence is brightly presented as follows:

"'Independent—independent,' repeated Uncle Joachim testily; 'always this same foolish word. What hast thou in thy head, child—thy pretty woman's head, made, if ever head was, to lean on a good man's shoulder?'

"'Oh—good men's shoulders,' said Anna, shrugging her own. 'I don't want to lean on anybody's shoulder. I want to hold my head up straight, all by itself. Do you then admire limp women, dear uncle, whose heads roll about all loose till a good man comes along and props them up? . . . If I were a preacher . . . I would thump the cushions and cry out: "Be independent. . . . Shake off all the props . . . tradition and authority offer you, and go alone—crawl, stumble, stagger, but go alone. You won't learn to walk without tumbles, and knocks, and bruises; but you'll never learn to walk at all so long as there are props."'

"'I never yet,' observed Uncle Joachim, in his turn casting up his eyes, 'saw a girl who so greatly needs the guidance of a good man.'"

And the muddle into which Anna's unrestricted generosity landed her justifies the uncle's observation. Whether or not the observation justified the muddle is a matter of opinion. At any rate, it has formed the *motif* of a very clever and lifelike piece of fiction.

A TRAGIC TALE OF KENTUCKY.

WARWICK OF THE KNOBS. A STORY OF STRINGTOWN COUNTY, KENTUCKY. By John Uri Lloyd. With photographic illustrations of Knob County. 12mo, cloth, 305 pp., price, $1.50. Dodd, Mead & Co.

WILLIAM BLACK, the English novelist, once defended his course in making "Macleod of Dare" and other novels end so tragically, on the theory that a novel that ends pleasantly is soon forgotten, while a tragic ending abides in the memory. Mr. Lloyd seems to be a convert to this theory; and certainly the figure of Warwick, in the tragic gloom in which he is left at the conclusion of this story, will haunt our memory for many a day.

"Preacher Warwick" of the Knobs—the hill-country of Boone County, Kentucky—is a hard-shell Baptist, a rigid predestinarian, to whom pleasure and sin are synonymous terms. He rules his household with a rod of iron, and the *motif* of the novel is to show the disastrous outworking of such a rule upon young and normal lives. His daughter, motherless throughout the story, is debarred from all social pleasures. In consequence she falls an easy prey to a young "rock hunter," who comes along geologizing, and ruin and disgrace result. The unbending rigidity of the preacher in keeping the letter of an oath when it becomes impossible to keep it in spirit, places him in the attitude of a traitor to the cause of the South—it is the period of the Civil War—and brings about the death of his oldest boy. Finally, the last of his boys is driven from home as a "coward," because he had too soft a heart to slay the betrayer of his sister, who is still loved by her and for whose life she has interceded. It is a saddening tale, and it has in it no little dramatic power. One feels, in fact, that the writer has from the first had his mind upon the dramatization of the novel, and his eye is too obviously at times fixed upon the "gallery gods." The story would have made a better drama as well as a better novel were a little more sunshine and humor found in it.

JOHN URI LLOYD.

There are crudities, absurdities, and artificialities about the novel that can not be passed by. Joshua, the hero of the book, talks in the broadest dialect, saying "tooken" for take, "ter" and "fer" for to and for, "consarn" and "thet," while his sister and father speak in approved English with next to no trace of dialect. The young villain of the story, Lionel, appears in the end as a precocious young roue, and yet at the beginning of the story we find him so eager a student of science that he spends his vacation (he is a college student) as no roue would think of spending it—in a lonesome search for fossil remains. And "Preacher Warwick," the diligent Bible student and stickler for

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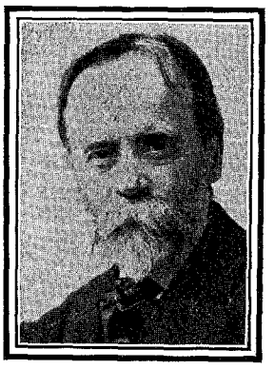
literal construction, cites the text: "God is in the midst of her; she shall not be moved; God shall help her, and that right early," as a promise that God is watching over his daughter; and the curse of Cain, "a fugitive and a vagabond shalt thou be in the earth," as a reason why he should drive his wronged and gentle daughter from his house.

MR. CABLE'S TALE OF THE CIVIL WAR.

THE CAVALIER. By George W. Cable. Illustrated by Howard Chandler Christy. 12mo, 311 pp., price, $1.50. Charles Scribner's Sons, New York.

MR. CABLE now "lines up" with the popular writers of the day, by an historical novel crowded with swift action. He goes back to the days of '63, and deals with a phase of the Civil War from a Confederate standpoint. Mr. Cable himself was for two years a cavalryman in the Fourth Mississippi. But despite this experience, the dogs of war strain a bit against his sensitive hand, and the exotic charm, delicate humor, tender pathos, and vivid color of "Old Creole Days," "The Grandissimes," "Bonaventure," are not so much in evidence in this new departure.



GEORGE W. CABLE.

"The Cavalier" treats of the movements of Ferry's Scouts, and the love affair of their leader, Ned Ferry. His love for Charlotte Oliver and hers for him pulses through the blare of war. She is an arch Confederate, beautifully wedded to the Cause and wretchedly wedded to a villainous man against whom she has locked her chamber-door every night since her marriage. She is full of fascinating wiles and subtleties of character. Ferry, a *preux chevalier*, has killed the beastly husband, as everybody thinks, only to have the fair Charlotte decline alliance with him through some warp of feeling not too rawly set forth. Oliver returns, and is for the second time convincingly presented as dead only to appear once more. At last this Jack-in-the-box is shot before the reader's eyes and burned. Then, after interest in that happy event has almost waned, Charlotte and Ferry are married.

A secondary love story runs through this tale, that of Richard Thorndye Smith (in the guise of which callow warrior of nineteen Mr. Cable tells the story) and Camille Harper, one of the twin Creole daughters of Major Harper.

This is the substance of the story. There are well-sustained action, some absorbingly thrilling incidents and sharply drawn character studies.

Camille, Smith's lady-love (who, with Mr. Cable's strange dawdling with a dénouement, kept her lover "on the tenter-hooks for years"!), says in one place, with a true character touch: "Oh, Dick, isn't it wonderful how we're always victorious! Why don't the poor Yankees give up the struggle? They must see that God is on our side."

"The Cavalier" will well repay the reading; but it will not be a tenant of the memory like Cable's languorous, dainty Creole transcriptions, still less a life-tenant of the heart, like "Madam Delphine."

THE WORLD OF CRAFT.

WALL STREET STORIES. By Edwin Lefèvre. Small 12mo, cloth, 224 pp.; price, $1.25. McClure, Phillips & Co.

SIDE by side in *McClure's Magazine* have appeared studies by Josiah Flynt of "The World of Graft," and Edwin Lefèvre's stories of Wall Street. To the presentation in the former of the alliance between authority and the grosser forms of vice and crime which exists in our great cities has been ascribed much of the present indignation against municipal political corruption. Future generations, however, may be amazed, in beholding such indignation, to think that Mr. Lefèvre's photographic proofs of the alliance between society as a whole and the colossal chicane of stock-gambling should have touched the conscience of the public not a whit—only appealed to its artistic appreciation of clever realism.

EDWIN LEFÈVRE.

Mr. Lefèvre is a consummate artist, a keen observer who knows the bulls and bears of Wall Street as intimately as Mr. Seton-Thompson does the denizens of the wild. He has been for a number of years one of the financial editors of a New York newspaper, and so has brought a heart free of illusion and a mind clear of conclusion to bear on a subject which requires cold, unbiased presentation to be of artistic and at the same time sociological value.

Considered as a practical manual alone, the little book is the best primer of Wall Street that has yet appeared. It presupposes no knowledge of the subject on the part of the reader. It gives lucid explanations of the simplest operations of the "Street," as well as graphic illustrations of the most complex problems in the conflicting forces which are at work in the world of the stock-market—a world which appears chaos to the most of men, even to many who supply part of the force and manipulate much of the mechanism.

There are eight stories in all, beginning with an illustration of the utter incomprehensibility of commercial honesty on the part of a typical woman investor, and ending with a story—a retouching of an actual incident well known in the "Street"—which recounts the success of a hypocritical stock magnate in using his own pastor as a tool in a "little game." Throughout the book the conclusion is forced upon the reader that, granted the legitimacy of Wall Street operations, duplicity and not honesty is the most successful policy.

THE LEGAL STATUS OF WOMEN.

WOMAN AND THE LAW. By George James Bayles, Ph.D. 12mo, cloth, 274 pp., price, $1.40 net (postage, 12 cents). The Century Company.

PROFESSOR BAYLES, who is "prize lecturer" in the school of political science of Columbia University, writes a book of 274 pages to tell the woman of to-day what she may and may not do under the various laws of the States and Territories. Nearly one-half of the work, very naturally, deals with woman's domestic privileges and responsibilities, and half the section devoted to "domestic relations" treats of divorce, alimony, and kindred themes. Poets deal with courting till it reaches court; then Professor Bayles takes it up. A hundred pages of the book are devoted to "property relations" and the varied state laws in regard to them. If a husband and wife move from one State to another, the wife's rights in regard to dower, and her ability to make contracts, deeds, wills, and to carry on business may be materially changed by the difference in laws between the two States, and Professor Bayles gives a vast amount of useful information on this point, handily arranged for reference. In Georgia or Florida, for instance, the wife can compel the husband to provide her with support according to his means; if they move across the border into Alabama, her right to compel support disappears. Nor would she have such right in Arkansas, California, Idaho, Mississippi, Tennessee, Wyoming, or New Mexico. In the matter of guardianship over minor children, recognition of the mother's equal right with the father is a "recent development" in American legislation, and such recognition is made now in but seven States—Colorado, Kansas, Maine, Nebraska, New York, Pennsylvania, and Rhode Island. The general tendency of legislation is markedly progressive in the direction of woman's equal rights, as one may easily find by a glance through Professor Bayles's pages. The grievances so bitterly set forth by woman's-rights advocates half a century ago have by no means disappeared, but they certainly have been diminished. At the common law "the wife is regarded as having no will of her own," says Professor Bayles, "but as being under the power and control of her husband"; but in equity cases "the legal fiction of the unity of husband and wife has never been adopted, and, indeed, the trend of development has been in quite the other direction, realizing a greater individuality for married women. For many years legislation in the form of statutes has also been at work breaking down the common-law unity of husband and wife, and giving to married women a large capacity to become a party to contracts." Indeed, says Professor Bayles, in another place, "it is a general rule throughout the United States at the present time that a married woman may receive, receipt for, hold, manage, dispose of, lease, sell and convey, devise, or bequeath her separate property, both real and personal, as if sole, without joining with or receiving the consent of her husband." In this she enjoys something of an advantage over her husband, who, in many States, may not sell or mortgage his property in disregard of his wife's right of dower. Yet the wife's rights seem to depend largely upon what State she is living in. In a score of relations the wife's rights are one thing in one State and something different in another, and only by reference to some such work as this, by tedious search through a law library, or by paying some lawyer to do the searching, can the wife manage her affairs understandingly. As Professor Russell, of the New York University Law School, says, in the introduction: "If she is to continue to figure as a capitalist, taxpayer, litigant, and, perhaps, voter, on a more and more liberal scale, she ought certainly to make herself master of the rudiments of legal science." The book has a poor index, and is next to useless for the use of lawyers because of the almost total absence of references.

PROF. GEORGE JAMES BAYLES.

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BOOKS RECEIVED.

THE LITERARY DIGEST is in receipt of the following books:

"The Strength of the Hills."—Florence Wilkinson. (Harper & Brothers, $1.50.)

"Memories of a Musical Life."—William Mason. (The Century Co., $2.00.)

"The Children's Health."—Florence H. Winterburn. (The Baker & Taylor Co., $1.25.)

"Kim."—Rudyard Kipling. (Doubleday, Page & Co., $1.50.)

"Mark Hanna."—Solon Lauer. (Wise Publishing Co., $1.50.)

"The Argonauts."—Eliza Orzeszko. (Charles Scribner's Sons.)

"Deborah."—James M. Ludlow. (Fleming H. Revell, $1.50.)

"The Secret Orchard."—Agnes and Egerton Castle. (Frederick A. Stokes Co., $1.50.)

"Training the Hunting Dog."—B. Waters. (Forest and Stream Publishing Co., $1.50.)

"The Wisdom of Confucius." (R. H. Russell.)

"The Laurel Song Book."—Edited by W. L. Tomlins. (C. C. Birchard & Co.)

"Stories from McClure's." (McClure, Phillips & Co.)

CURRENT POETRY.

Mater Coronata.

A COMMEMORATIVE POEM.

(*Recited at the Yale Bicentennial, October 23, 1901.*)

By EDMUND CLARENCE STEDMAN, L.H.D., LL.D.

All things on Earth that are accounted great
Are dedicate to conflict at first breath;
Nature herself knows grandly to await
The masterful estate
Which from her secret germ Time conjureth.

The elements that buffet man decree
His lustihood prevailing to the end;
The free air foreordains him to be free;—
Their stern persistency
The ages to his resolute spirit lend.

So rose our Academe since that far day
When reverently the grave forefathers came,
In council by the shoal ancestral bay,
To speak the word,—to pray,—
To found the enduring shrine without a name.

Ye, at the witchery of whose golden wand
New cloisters rise to splendor in a night,—
Find here your model! Here the barriers stand
That were not made to hand,
That have the puissance Time confers aright.

Born with the exit of that iron age
When Nova Anglia to New England grew,
Learning's new child put up a hermitage,
Whereof no godly mage
As from a mount the boundaries foreknew;

No oracle betokened the obscure
Grim years encountering which the elders bowed,
Yet knew not faintness nor discomfiture,
But set the buttress sure
That should upstay these tabernacles proud;

These fanes, that bred their patriot to vie
In steadfastness, erect of thought to live,

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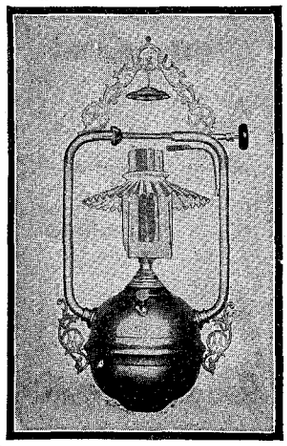

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Or, when the country bade, undauntedly
Without lament to die
Save that he had but one young life to give.

Twice, thrice, and yet again, that sovereign call
Rang not in vain; nor from this ancient grove
Hath ceased to broaden, as the days befall,
The famed processional
Of the mind's workmen who to greatness move.

No feebling she that reared them, no forlorn
And wrinkled mother lingering in the gray;
Fadeless she smiles to see her shield upborne:
It is her morn, her morn!
The past, but twilight ushering in her day.

Strong Mother! thou who from the doorways old,
Or housed anew in beauty renovate,
Hast spread thine heritage a hundredfold,—
Hast wrought us to thy mold
Whether the bread of ease or toil we ate;

Thou who hast made thy sons coequal all,
The least one of thy progeny a peer
Wearing for worth not birth his coronal,—
The watchmen on thy wall
Wax proud this sundawn of thy cyclic year!

The lusters of a new-won firmament,
Spanned from the height thine upmost turrets crown,
Relume the course whereon thy thoughts are bent,—
Whereto the words are sent
That bid thy children pass the lineage down.

Ere yet that rainbowed dome thou seest complete,
Mankind, be sure, shall Earth more nobly share;
No churl his measure shall unduly mete;
And where are set thy feet
Life shall be counted lordlier and more fair.

Science shall yield new spells for man to know,
And bid thee consecrate to mortal weal
All that her henchmen in thy gates bestow;
Nor lofty then, nor low,
Save to his race each ministrant is leal.

Thine be it still the undying antique speech,
The grove's high thought, the wing'd Hellenic lyre,
Unvexed of soul thy acolytes to teach,—
So shall they also reach
Their lamps, and light them at a quenchless fire!

And wield the trebly-welded English tongue,
Their vantage by inheritance divine,
Invincible the laureled lists among
Wherein the bards have sung
Or sages deathless made the lettered line;

Till now, for that sure Pentecost to come,
The globe's four winds are winnowing apace
Fresh harvestings of speech, in one to sum
A world's curriculum
When East and West forgather face to face.

Thus first imbued, thy coming host the clues
To broad achievement shall descry the more;
What thou hast taught them shall in statecraft use
Greatly; nor can they choose
But follow where the omens blaze before!

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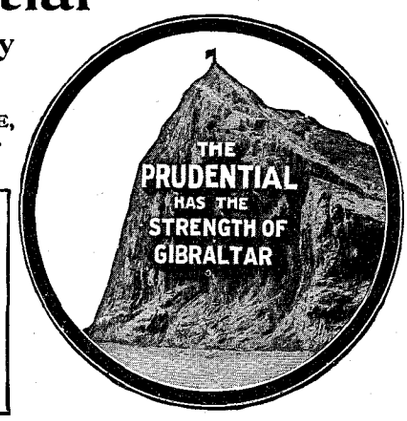

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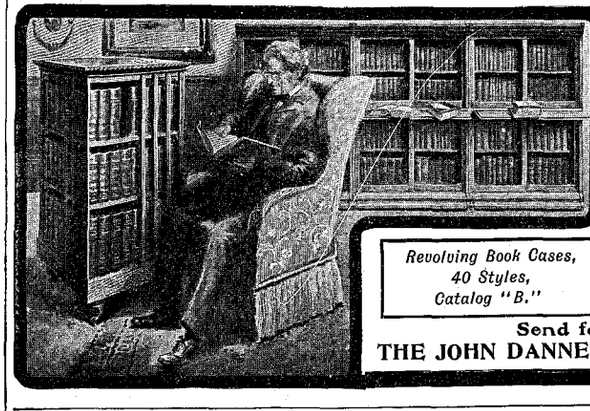

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Even as our Platonist's exultant soul
That westward course of empire visioned far,
Now round the sheen, to Asia and the Pole,
Time charts upon our scroll
The empearlèd pathways of an orient star.

There the swart Malay's juster league begun
Takes from our hands the tables of the law:
The mild Hawaiian raises to the sun
The folds himself had won
Ere the Antilles their deliverance saw.

Time's drama speeds: albeit, alas! its chief
Protagonist, augmentor of the State,
Fell as the Prompter turned that unread leaf,—
And oh, what tragic grief
Just when consummate towered the action great!

To strong brave hands the rule, the large intent,
Have passed. Nor tears alone that some far plan
Required the master's life-blood interblent—
To point his monument
And leave once more the likeness of a man.

But we, Yale's living multitude rebrought
From farthest outposts of the pine and palm,
We know her battlements of iron wrought,
Her captains fearing naught,
Her voice of welcome rising like a psalm.

We know the still indissoluble chain
Wherewith the sons are to the Mother bound;
Nor unto any shall she call in vain
Who in her heart have lain
And trod the memoried precinct of her ground.

God dower her, endowering her brood
With knowledge, beauty, valor, from her breasts—
Ingathering from the peopled town, the wood,
The island solitude,
The land's most loyal and its manfullest!

God keep her! Yea, that Soul her soul endue,—
That Spirit of the interstellar void,
That mightier Presence than the fathers knew,—
The source of light wherethrough
Heaven's planets shine in joy and strength deployed.

That Power,—even that which doth impart a share
And semblance of divinity to our kind,—
Hold thee, dear Mother, here and everywhere,—
Thee and thy sons,—in care,
Through centuries yet still loftier use to find!

Poetry of Fiona Macleod.

WE had occasion some time ago (THE LITERARY DIGEST, May 4) to quote a striking passage from "The Rune of the Passion of Women" by the Gaelic poet, Miss Fiona Macleod. In her new book of poems, "From the Hills of Dreams," Miss Macleod shows an "eternal note of sadness" that becomes at times a tragic hopelessness. The following are examples:

THE SONG OF FIONULA.

Sleep, sleep, brothers dear, sleep and dream,
Nothing so sweet lies hid in all your years.
Life is a storm-swept gleam
In a rain of tears:
Why wake to a bitter hour, to sigh, to weep?
How better far to sleep—
To sleep and dream.

To sleep and dream, ah, that is well indeed,
Better than sighs, better than tears,
Ye can have nothing better for your meed
In all the years.
Why wake to a bitter hour, to sigh, to weep?
How better far to sleep—
To sleep and dream, ah, that is well indeed!

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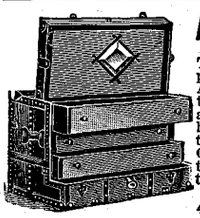

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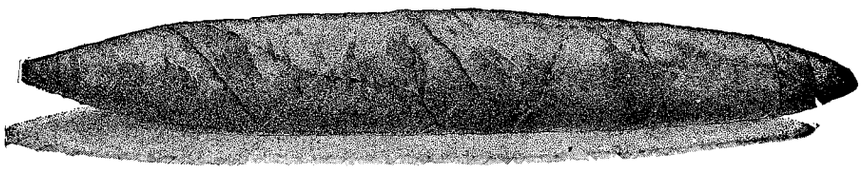

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DALUA.*

I have heard you calling, Dalua,
Dalua!
I have heard you on the hill,
By the pool-side still,
Where the lapwings shrill
Dalua . . dalua . . . dalua!

What is it you call, Dalua,
Dalua?
When the rains fall,
When the mists crawl
And the curlews call
Dalua . . . dalua . . . dalua!

I am the Fool, Dalua,
Dalua!
When men hear me, their eyes
Darken: the shadow in the skies
Droops: and the keening-woman cries
DALUA . . . DALUA . . . DALUA!

SHULE, SHULE, SHULE, AGRAH!†

His face was glad as dawn to me,
His breath was sweet as dusk to me,
His eyes were burning flames to me,
Shule, shule, shule, agrah!

The broad noonday was night to me,
The full-moon night was dark to me,
The stars whirled and the poles span
The hour God took him far from me.

Perhaps he dreams in heaven now,
Perhaps he doth in worship bow,
A white flame round his foam-white brow,
Shule, shule, shule, agrah!

I laugh to think of him like this,
Who once found all his joy and bliss
Against my heart, against my kiss,
Shule, shule, shule, agrah!

Star of my joy, art still the same
Now thou hast gotten a new name?
Pulse of my heart, my Blood, my Flame,
Shule, shule, shule, agrah!

ISLA.‡

Isla, Isla, heart of my heart, it is you alone I am loving—
Pulse of my life, my flame, my joy, love is a bitter thing!
Love has its killing pain, they say—and you alone I am loving—
Isla, Isla, my pride, my king, love is a bitter thing!

Isla, Isla, in the underworld where the elfin-music is,
There we shall meet one day at last, as the wave with the wind o' the south!
Then you shall cry, "My Dream, my Queen!" and crown me with your kiss,
And I to my kingdom come, my King, my mouth to thy mouth!

*Dalüa, one of the names of a mysterious being in the Celtic mythology, the Fairy Fool.

†I do not give the correct spelling of the Gaelic. The line signifies "Move, move, move to me, my Heart's Love."

‡Isla, a frequent name in the Western Highlands, is pronounced Isle-ă.

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Jaunty Short Jackets, $7 up.
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Indexing, signatures, depositors' names, safe deposit vaults, customers accounts, and other similar matters are taken up.

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A goodly portion of each issue will be devoted to simple and workable systems for handling the records and details of the various professions.

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Bookkeeping without books seems almost impossible until you have read this splendid group of articles. They are completely illustrated.

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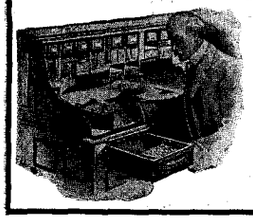

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MORE OR LESS PUNGENT.

Manual Labor.—"So your son is learning a trade." "Yes. He is to be a novelist."—*Life.*

Hon. $$$$$, D.D., LL.D., D.C.L., Etc.—"There is no royal road to learning." "No; even Carnegie gets there only by degrees."—*Smart Set.*

Her Question.—MRS. BOUNCER, "Ah! Professor dear, there you are, I hope you enjoy good health?"

PROFESSOR: "Of course I do when I can get it."—*Moonshine.*

Part of His Business.—THE GUEST: "Now, I warrant you have heard many travelers tell strange tales of foreign lands——

THE INNKEEPER (innocently): "Yes, Your Honor, I have to listen to all of them!"—*Puck.*

A Dutiful Son.—FATHER (a strict disciplinarian): "Why didn't you tell me my coat was burning?"

SON: "You told me never to interrupt you when you were reading aloud."—*Harlem Life.*

Most Important.—CITY MAGNATE: "Of course I don't wish to stand in the way of my daughter's happiness, but I know so little of you, Mr. Hawkins. What is your vocation?"

MR. HAWKINS (airily): "Oh, I write—er—poetry, novels—er—plays, and that sort of thing."

CITY MAGNATE: "Indeed! Most interesting. And how do you live?"—*London Punch.*

The Cause.—MANAGER: "Well, have you the program all fixed for next Monday's concert?"

ASSISTANT: "The program's all right, but there's another row among the artistes."

MANAGER: "What are they quarreling about now?"

ASSISTANT: "About whose turn it is to be too ill to appear."—*Tit-Bits.*

In the Near Future.—"This," said the artist, "is a battle scene—time, say, the year 2,000 A.D. The defending force is on the extreme right of the canvas——"

"I can't see them," observed his friend.

"Certainly not; they are strongly entrenched——"

"Can't see any entrenchments."

"Of course you can't. The entrenchments are skilfully concealed from view."

"I should think you'd show some big guns or something."

"Nonsense! The guns are disappearing guns, and they have disappeared."

"Well, how about the attacking force?"

"Over here on the left—all under cover. You can't expect them to expose themselves to the spectator any more than to the enemy."

"Well, your picture is a mere landscape."

"Yes; but I take it that's how a battle will look in 2,000."—*Tit-Bits.*

Then the Court Laughed.—"Now," said the lawyer who was conducting the cross-examination, "will you please state how and where you first met this man?"

"I think," said the lady with the sharp nose, "that it was——"

"Never mind what you think," interrupted the lawyer. "We want facts here. We don't care what you think, and we haven't any time to waste in listening to what you think. Now, please tell us where and when it was you first met this man."

The witness made no reply.

"Come, come," urged the lawyer. "I demand an answer to my question."

Still no response from the witness.

"Your Honor," said the lawyer, turning to the court, "I think I am entitled to an answer to the question I have put."

"The witness will please answer the question," said the court, in impressive tones.

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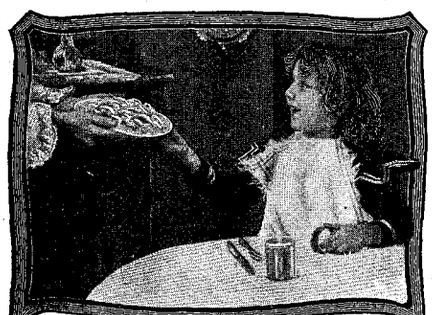

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"Can't," said the lady.

"Why not?"

"The court doesn't care to hear what I think, does it?"

"No."

"Then there is no use questioning me any further. I am not a lawyer. I can't talk without thinking."

So they called the next witness.—*Tit-Bits.*

Current Events.

Foreign.

SOUTH AFRICA.

October 21.—Twelve more Boer leaders are banished permanently from South Africa by the British military authorities, including Commandant Scheepers.

October 26.—General Botha rejoins acting-President Schalk-Burger in the Eastern Transvaal; the Dutch consul at Pretoria is recalled at the request of Great Britain; Lord Milner makes a speech in Natal, in which he takes a pessimistic view of the termination of the war.

OTHER FOREIGN NEWS.

October 22.—Sir Redvers Buller is relieved of the command of the First Army Corps, in consequence of an indiscreet speech, and General French is appointed to succeed him; the dismissal arouses a heated controversy in British army circles.

October 23.—News is received of the defeat of an insurgent force by Colombian Government troops, the rebel General Lombana being among the killed.

A statue to W. E. Gladstone is unveiled at Manchester, England.

October 24.—The American missionaries at last get into touch with the brigands who abducted Miss Stone.

October 25.—Joseph Chamberlain, in a speech in Edinburgh, declares that the Irish parliamentary representation should be cut down; he intimates that measures of extreme severity may be instituted against the Boers.

The Duke and Duchess of Cornwall and York sail from Newfoundland for England.

October 26.—The Pan-American Congress opens its sessions in Mexico.

General Reyes, Colombian delegate to the Pan-American Congress, makes a speech eulogizing Spain, which causes considerable comment.

October 27.—General Weyler, war minister of Spain, in a debate in the Chamber of Deputies, intimates that he would establish a dictatorship, if necessary.

A London paper asserts that King Edward is suffering from a cancerous affection of the throat and has undergone three operations.

Domestic.

THE SCHLEY COURT.

October 21.—Lieut. B. W. Wells, Jr., gives testimony.

October 22.—George E. Graham, an Associated Press correspondent, swears that Captain Sigsbee told Commodore Schley the Spanish fleet was not in Santiago harbor.

October 23.—Eight witnesses give evidence in defense of Admiral Schley.

October 24.—Admiral Schley takes the witness stand in his own defense, reviewing the in-

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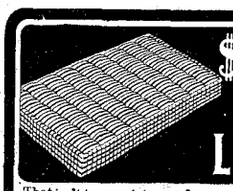

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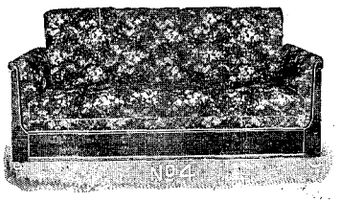

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cidents of the Cuban campaign; Captain Clark, of the *Oregon*, also testifies.

October 25.—Admiral Schley continues his testimony; he explains the *Brooklyn's* loop, and denies that he said "Damn the *Texas*."

THE YALE BICENTENNIAL.

October 21.—The ceremonies at Yale University, begun on Sunday, are continued; a monster torchlight procession is held and a memorial gateway is dedicated by Harry J. Fisher, of New York.

October 22.—President Cyrus Northrop and Dr. Daniel C. Gilman make addresses on the record of Yale's graduates during two centuries.

October 23.—A formal commemoration service is held in the Hyperion Theater, New Haven, and Justice Brewer addresses a most distinguished audience; the degree of Doctor of Laws is conferred on President Roosevelt.

OTHER DOMESTIC NEWS.

October 21.—The President appoints George E. Koester, a Gold Democrat, collector of internal revenue for South Carolina.

October 22.—Sir Thomas Lipton sails for England, announcing his intention of once again attempting to win the *America's* cup.

October 24.—The Supreme Court of Illinois confirms the decision providing that the franchises of Chicago corporations are subject to taxation, which will largely add to the income of that city.

October 25.—An active municipal campaign continues in New York; Carl Schurz speaks for Seth Low, and W. Bourke Cockran for Shepard.

October 26.—The terms of the final protocol in which China agrees to make reparation for the Boxer outrages are made public by the State Department.

Caleb Powers, ex-Secretary of State in Kentucky, is convicted of complicity in the murder of Governor Goebel, and sentenced to life imprisonment.

AMERICAN DEPENDENCIES.

October 22.—*Philippines:* The insurrection in Samar is active, and three hundred marines are sent to reinforce the island garrisons.

October 24.—Advices from Rome say that the Pope has decided to appoint Monsieur Sbaretti, Bishop of Havana, Apostolic Delegate Extraordinary to the Philippines, to succeed Archbishop Chapelle.

October 27.—In a fight between the Filipinos and a force of constabulary on the island of Panay, the former lose twenty-five killed; General Hughes sends news from the island of Cebu that Lorega has surrendered with his entire force.

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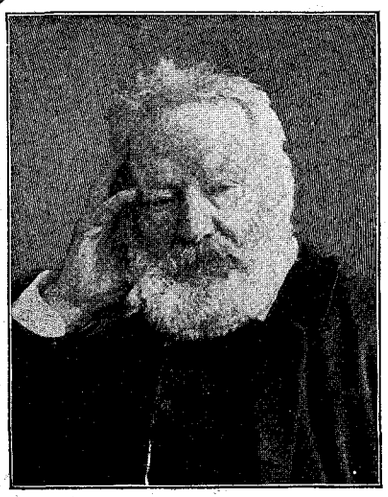

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CHESS.

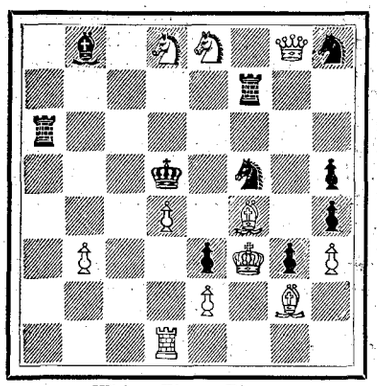
[All communications for this Department should be addressed: "Chess Editor, LITERARY DIGEST."]

Problem 603.

By A. FERREIRA.

From the *Diario Popular*, Rio de Janeiro, Brazil.

Black—Ten Pieces.



White—Eleven Pieces.

1 b1 S S1 Q s; 5 r 2; r 7; 3 k1 s1 p; 3 P1 B1 p; 1 P 2 p K p P; 4 P1 B1; 3 R 4.

White mates in two moves.

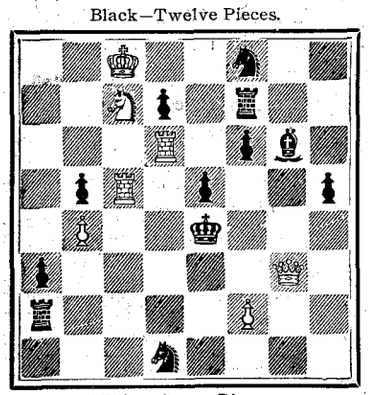
This is one of three problems, republished in *The B. C. M.*, for which the editor of the Brazilian paper claimed the precedence in respect to the twentieth century novelty by Heathcote (Problem 566).

Problem 604.

By MAXIM. FEIGL.

Second Prize, *Wiener Schachzeitung* Tourney.

Black—Twelve Pieces.



White—Seven Pieces.

2 K 2 s 2; 2 S p1 r 2; 3 R 1 p b1; 1 p R 1 p 2 p; 1 P 2 k 3; p 5 Q 1; r 4 P 2; 3 S 4.

White mates in three moves.

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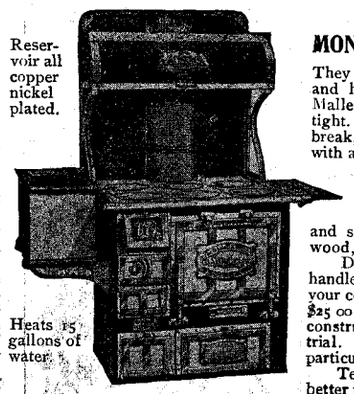

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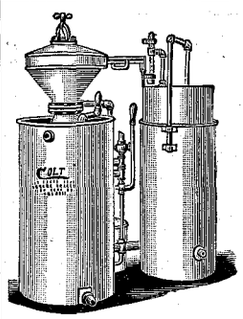

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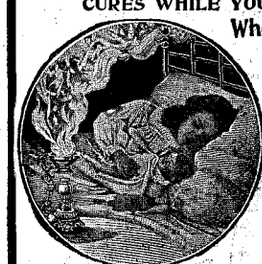

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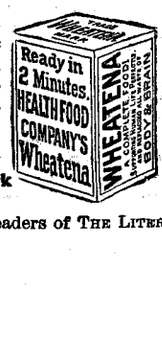

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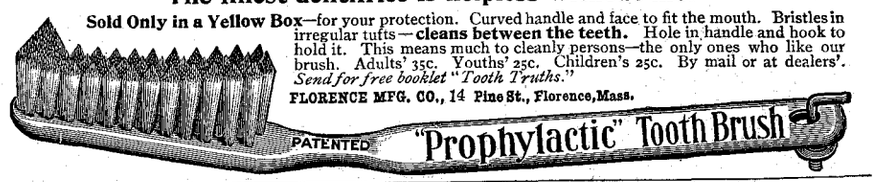

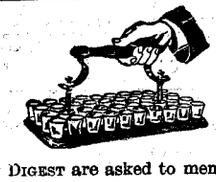

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Solution of Problems

No. 597.

Key-move, R—Q B 7.

THE MARBLE PROBLEM IN NOTATION.

Key-move, R—B 4.

No. 598.

1. Q—Kt 6 / K—B 3	2. Kt—K 8, dbl. ch / K—K 4	3. Q—Q 6, mates
	2. ..... / K x Kt	3. R—Q 5, mate
1. ..... / K—Q 5	2. Q—Kt 2 ch / K—K 6 (must)	3. Kt—B 5, mate
1. ..... / B x P	2. Kt—B 4 ch / K—B 5 (must)	3. Q—K B 6, mate
1. ..... / R x R	2. Q—Kt 2 ch / K x Kt	3. Q—B 6, mates
	2. ..... / B—Q 5	3. Kt—B 4, mate
1. ..... / P x Q	2. Kt—K 8 ! / B x P	3. B—B 7, mate
	2. ..... / R x R	3. B—B 6 ! ! mate
	2. ..... / Other	3. R—Q 5, mate

Solved by M. W. H., University of Virginia; the Rev. I. W. B., Bethlehem, Pa.; C. R. Oldham, Moundsville, W.Va.; M. Marble, Worcester, Mass.; the Rev. G. D., New Orleans; Dr. J. H. S., Geneva, N. Y.; W. W. S., Randolph-Macon System, Lynchburg, Va; M. C. Brown, Brooklyn; O. C. Pitkin, Syracuse, N. Y.; L. R., Corning, Ark.; C. B. E., Youngstown, O.; R. G. Fitzgerald, Dayton, O.

597 and notated problem: W. R. Coumbe, Lakeland, Fla.; the Rev. S. M. Morton, Effingham, Ill.; J. H. Louden, Bloomington, Ind.; G. Middleton, Savannah, Ga.; G. Patterson, Winnipeg, Can.; H. W. Lampe, Omaha; W. H. Sexton, Detroit.

598 and notated problem: W. J. Leake, Richmond, Va.

Comments (597): "Good"—M. W. H.; "The most difficult 2-er you have published for some time"—C. R. O; "These two Marbles are finely carved, and worthy of a niche in the Chess Temple of Fame"—J. H. S.; "By no means so easy as it looks"—W. W. S.; "One of the best of its type"—G. D.; "A complex and difficult 2-er"—W. R. C.; "Very ingenious. The most singular feature of it is Black's row of Bishops and Rooks, no one of which can move without doing mischief. The key is suggested by the need of a place for the Kt, and the protection of the B P, after the black R has taken the supporting P"—S. M. M.; "Very fine and intricate"—J. H. L.

(598): "Excellent"—M. W. H.; "A great piece of work"—M. M.; "This is the toughest proposition I have met in a long time; a work of rare excellence and beauty"—J. H. S.; "Fine"—W. W. S.; "A 'beaut,' and no mistake"—M. C. B.; "Key very difficult"—W. J. L.

Gustav Reichelm republished both the Marble problems in the Philadelphia *Times*, and spoke of 597 as "great." He said that these problems were from THE LITERARY DIGEST, "that splendid repository of mates."

In addition to those reported, the Rev. A. De R. Meares, Marion, N. C.; W. S. Greer, Cleveland; J. D. Hines, Bowling Green, Ky., got 595. J. B. Dunn, Bland, Va., 596; W. H. S., 595 and 596.

Problem 602, that took first prize in *Wiener Schachzeitung* Tourney, is by the blind problematist, A. F. Mackenzie.

Chess-Nuts.

ICELAND has its Chess-magazine, *I Uppnami*, which we are told means *en prise*. In Reykjavik, the capital, there is a strong Chess-club of fifty members, and there are several other Chess-clubs in the island. But what is more amazing is the information that there is a Chess-club in the island of Grimsey, many miles north of Iceland, and lying partly within the Arctic Circle.

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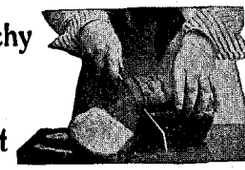

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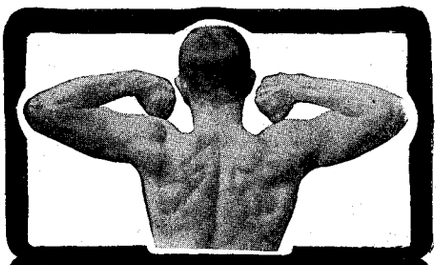

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Evans Gambit.

	HUNT. *White.*	VOSS. *Black.*		HUNT. *White.*	VOSS. *Black.*
1	P—K 4	P—K 4	16	Q Kt—Q 2 (c)	K—Q sq (d)
2	Kt—K B 3	Kt—Q B 3	17	Q R-K sq	K—B 4 (e)
3	B—B 4	B—B 4	18	Kt—K 4	Q—Q Kt 3
4	P-Q Kt 4	B x P	19	K Kt-Kt 5	Kt—R 3
5	P—B 3	B—R 4	20	Kt-B 5 (f)	R—Q Kt sq
6	P—Q 4	P x P	21	Q x Q	R x Q
7	Castles	P—Q 3 (a)	22	Kt x B	K x Kt
8	Q—Kt 3	Q—B 3	23	B x P	B x P
9	P—K 5	P x K P	24	R—Q sq	Kt x B
10	R—K sq	B—Q 2	25	Kt x Kt	R—K sq
11	B—K Kt 5	Q—B 4	26	R x R	K x R
12	Q x P	K—B sq (b)	27	Kt—Kt 5	P—K R 3
13	B—Q 5	K Kt—K 2	28	Kt—B 3	P—Q B 4
14	B x K Kt	Kt x B	29	Resigns.	
15	R x P	Q—B 3			

Notes by F. P. Wildman in The B. C. M.

(a) P x P, what has been named by some stylist the "compromised defense," has for many years been in favor. The text-move, tho probably sound, gives White a hot attack, and the slightest error in the defense means ruin.

(b) *Not* R—Kt sq, as White could gain an advantage by 13 R x P ch, Q x R; 14 B x P ch, K—B sq; 15 Q x R ch, Kt x Q; 16 Kt x Q, etc.

(c) As often is the case in the Evans and other gambits, White can here regain his P by B x P ch, but the tooth of the attack would thereby be extracted; Q Kt—Q 2 is the move of a bold fighter.

(d) *Castling would lose a piece by* Kt—K 4.

(e) Fine judgment is shown here in playing this move as against the more specious one of Kt—Kt 3, which might have been followed by 18 Kt—K 4, Q—Q Kt 3; 19 Q Kt—Kt 5, Kt x R; 20 Kt x Kt, and Black would be in sore straits.

(f) The attack has now exhausted its strength, and Black's *skilful defense of a difficult position* begins to receive its reward; here, perhaps, Q x Q was the better move.

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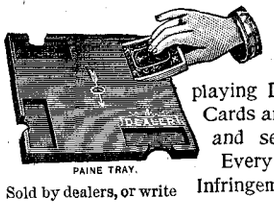

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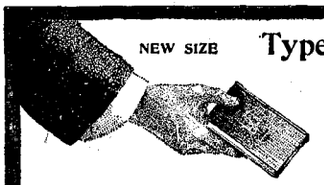

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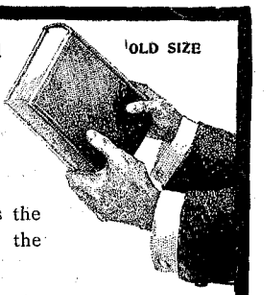

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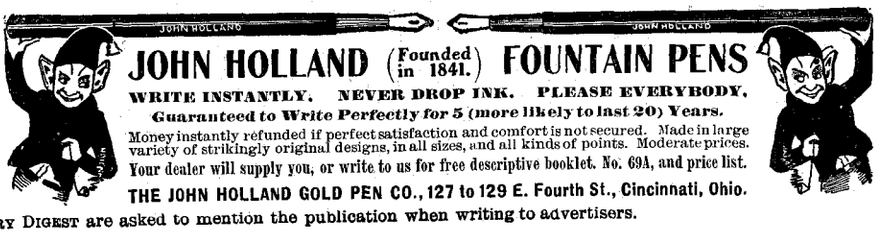

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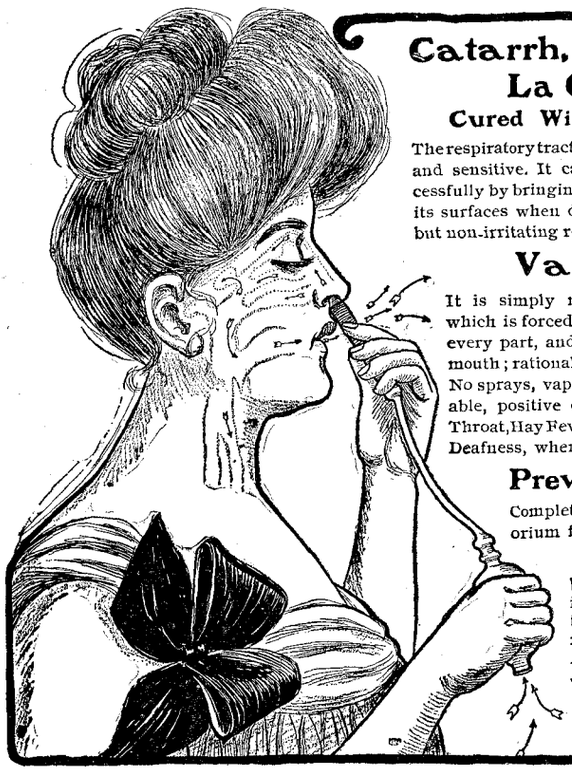

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